LIBRARY
Theological Seminary,
PRINCETON, N. J.
Division
No. Case,
No. Shelf, Section
No. Book, No.

The John M. Krebs Donation.

SCC
1583
v. 2

THE

OECONOMY

OF THE

COVENANTS,

BETWEEN

GOD AND MAN.

COMPREHENDING

A Complete Body of Divinity.

BY HERMAN WITSIUS, *D. D.*

Late Professor of Divinity in the Universities of Franequer, Utrecht, and Leyden; and also Regent of the Divinity-College of the States of Holland and West-Friesland

TO WHICH IS PREFIXED,

THE LIFE OF THE AUTHOR.

A New Translation from the Original Latin.

IN THREE VOLUMES.

VOLUME II.

NEW-YORK:

PRINTED BY GEORGE FORMAN, No. 64, WATER-STREET,
FOR LEE & STOKES, No. 25, MAIDEN-LANE.

1798.

CONTENTS.

BOOK III.

CHAP. IV.

	Page
OF *election,*	1
V. *Of effectual calling,*	30
VI. *Of regeneration,*	49
VII. *Of faith,*	73
VIII. *Of justification,*	100
IX. *Of spiritual peace,*	154
X. *Of adoption,*	175
XI. *Of the Spirit of adoption,*	195
XII. *Of sanctification,*	214
XIII. *Of conservation,*	294
XIV. *Of glorification,*	331

BOOK IV.

CHAP. I.

Of the doctrine of salvation in the first age of the world,	370
Of the first gospel-promise,	371
Of the Man Jehovah,	394
Of Enoch's prophecy,	399
II. *Of the doctrine of grace under Noah,*	400
Of Shem and Japheth,	410

Page

III. *Of the doctrine of grace from Abraham to Moses,* 418
Of the appearances made to Abraham, ibid.
Of the covenant with Abraham, 425
Of the doctrine of grace under Jacob, 434
Of Job's Notzer, 440
Of Elihu's commendation of Christ, 441
Of Balaam's prophecy, 445

THE

OECONOMY

OF THE

DIVINE COVENANTS.

BOOK III.

CHAP IV.

Of Election.

LET us now first of all treat of those benefits, which belong to the covenant of grace, considered absolutely and in itself, and are therefore common to all those in covenant, under what œconomy soever; which we enumerate in the following order: 1. Election. 2. Effectual calling to the communion of Christ. 3. Regeneration. 4. Faith. 5. Justification. 6. Spiritual peace. 7. Adoption. 8. The Spirit of adoption. 9. Sanctification. 10. Conservation, or preservation. 11. Glorification. The devout meditation of all these things cannot fail to be glorious to God, agreeable, profitable, and salutary to ourselves.

II. The beginning and first source of all grace is Election, both of Christ the Saviour, and of those to be saved by Christ. For even Christ was chosen of God, and, by an eternal and immutable decree, given to

be our Saviour; and therefore he is said to be *foreordained before the foundation of the world.** And they whom Christ was to save, were given to him by the same decree.† They are therefore said to be *chosen in Christ.*‡ That is, not only *by Christ as God*, and consequently the elector of them; but also *in Christ as Mediator*, and on that account the elected, who, by one and the same act, was so given to them to be their Head and Lord, as at the same time they were given to him to be his members and property, to be saved by his merit and power, and to enjoy communion with him. And therefore the book of election is called *the book of life of the Lamb.*§ Not only because that life is to be obtained in virtue of the Lamb slain, but also because the Lamb takes up the first page of that book, is the head of the rest of the other elect, and *the first-born among many brethren and joint-heirs with him.*‖ But of this election of Christ the Mediator we treated before, b. ii. chap. ii. § 8. and now we shall speak of the election of those to be saved.

III. We thus describe it: *Election is the eternal, free, and immutable counsel of God, about revealing the glory of his grace, in the eternal salvation of some certain persons.* Most of the parts of this description are in these words of the apostle: *According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love: having predestinated us unto the adoption of children, by Jesus Christ to himself, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved,* Eph. i. 4, 5, 6.

IV. We call election *the counsel of God*, by which term we mean that which is commonly called decree;

* 1 Pet. i. 20. † John xvii. 6. ‡ Eph. i. 4. § Rev. xiii. 8.
‖ Rom. viii. 29, 17.

Paul on this subject calls it PROTHESIS, the *purpose* or *fore-appointment* of God. This term appears very choice to the apostle, which he very frequently makes use of, and denotes a sure, firm, and fixed decree of God, which he can never repent of, and which depends on nothing out of himself, but is founded only in his good pleasure. All this is intimated, 2 Tim. i. 9. *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace.* To this purpose also he says, Eph. i. 11. *We are predestinated according to the purpose of him, who worketh all things after the counsel of his own will.* And elsewhere the same apostle also speaks of PROTHESIS, *the purpose* of election, Rom. viii. 28. *who are called according to his purpose;* and Rom. ix. 11. *the purpose of God according to election.* And thus we distinguish this *internal* election, and *of counsel*, from *the external* and *of fact*, which signifies the actual separation of believers from unbelievers, by effectual calling. In this sense the Lord said to his apostles, *But I have chosen you out of the world, therefore the world hateth you.** Now, the eternal and internal decree of God could not be the cause of this hatred, but only as it discovered itself by the event, and by the actual separation of the apostles from the world. To this we may also, it seems, apply what the apostle writes, *Ye see your calling, brethren, how that not many wise men,* &c. *But God hath chosen the foolish things of the world, to confound the wise,*† &c. Where he seems to take *calling* and *election* for the same thing. Nor does this internal election and of counsel differ from the external and of fact, but only in this, that the last is the demonstration and execution of the first.

* John xv. 19. † 1 Cor. i. 26, 27.

V. It is likewise clear, that we are not here speaking of *an election* to any *political* or *ecclesiastical dignity*, as 1 Sam. x. 24. and John ix. 70. nor even to *the privilege* of *an external covenant* with God; in the manner that God chose all the people of Israel, Deut. iv. 37. *He loved thy fathers, and chose their seed;* compare Deut. vii. 6, 7. But of that election, which is the designation and inrolment of the heirs of eternal salvation; or, as Paul speaks, by which *God hath, from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth.**

VI. For this purpose is the *book of life* so frequently mentioned in scripture: nor will it be improper, here to inquire what is intended by that appellation. That God has no book properly so called, is self-evident: but as men write down in a book those things, which they want to know and keep in memory; so the book of God denotes the series of persons and things, which are most perfectly known to God. Moreover, the scripture mentions several books of God. 1. God has *a book of common providence*, in which the birth, life, and death of men, and every thing concerning the same, are inserted: *In thy book all my members were written.*† 2. There are also *books of judgment*, in which the actions, good or bad, of every man in particular are written, and according to which they are to be judged: *And the dead were judged out of those things which were written in the books, according to their works.*‡ These books are mentioned in the plural number, as if each particular person had his own peculiar book assigned him, lest the good or bad behaviour of one should be put to the score of another, and thence any confusion should arise. By which is signified the most

* 2 Thess. ii. 13. † Psal. cxxxix. 16. ‡ Rev. xx. 12.

exact and distinct knowledge of God. And because, in other respects, God knows all things by one intuitive view of his understanding, this very book is mentioned in the singular number: *A book of remembrance was written before him.** 3. There is also *the book of life;* and it is threefold. (1.) Of this *natural life*, of which Moses speaks, Exod. xxxii. 32. Where entreating the face of the Lord, who had said, he would consume Israel in the wilderness, and make Moses himself a great nation, he prays, that God would preserve his people, and bring them into the inheritance of the land of Canaan, offering himself, at the same time, instead of the people: *Yet now, if thou wilt, forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written.* As if he had said, "I accept not the condition offered of preserving me among the living, and increasing me greatly after the destruction of Israel; I chuse rather to die by an untimely death, than that Israel should be destroyed in the wilderness." (2.) Of *a federal* and *ecclesiastical life*, consisting in communion with the people of God. Which is the register, not only of those internally, but of those externally in covenant, mentioned Ezek. xiii. 9. *They shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel.* And Psal. lxxxvii. 6. *The Lord shall count, when he writeth up the people, that this man was born there.* (3.) Of *life eternal*, mentioned Is. iv. 3. Dan. xii. 1. Phil. iv. 3. Luke x. 20. Rev. iii. 5. xiii. 8. xx. 12. & xxi. 27.; which book signifies the register of those predestinated to life eternal.

VII. Further, as the book of God does not always denote one and the same thing; so the writing of per-

* Mal. iii. 16.

sons in any of these is not always the same. Some writing is only *imaginary*, consisting in a fallacious judgment concerning ourselves or others, too easily presuming either our own, or the election of others; such as was that of those who cried out,* *The temple of the Lord, the temple of the Lord, the temple of the Lord are these:* and of the people of Sardis, who were said to live, though they were really dead.† There is another inscription which is indeed *true*, but it is only *human*, in the book of federal life, done either by *the man himself*, by a profession of the faith, *subscribing as with his own hand, I am the Lord's*,‡ or *by the guides of the church*, inserting such a person in the list of professors, and acknowledging him for a member of the church, of the visible at least. There is, in fine, a writing of God himself, made by his eternal and immutable decree; of which the apostle says, *The Lord knoweth them that are his.*§ The observation of these things, throws much light on many places of scripture, and will immediately prove also of use to us.

VIII. This election to glory, is not some *general decree* of God about saving the faithful and the godly who persevere in their faith and piety to the end of their life; but *a particular designation* of certain individual persons, whom God has inrolled as heirs of salvation. It is not consistent with the perfection of God, to ascribe to him general and indeterminate decrees, which were to receive any determination or certainty from men. We read indeed‖ *of the determinate counsel of God*, but never of a general and indeterminate decree. And then the scripture never describes election, as *the determination* of any certain *condition*, by

* Jer. vii. 4. † Rev. iii. 1. ‡ Is. xlv. 5. § 2 Tim. ii. 19.
‖ Acts ii. 23.

and without which salvation is, or is not obtained. It is no where said, that faith is chosen by God, or written down in the book of life, or any thing like that; but that men indeed are chosen by God. Let us refer to Rom. viii. 29, 30. *For whom he did foreknow, he also did predestinate.—Whom he did predestinate, them he also called,* &c. It is not said in the text, *persons so qualified,* that it might be applied to the designation of any condition; but *certain persons* are appointed as the objects of the acts there mentioned.

IX. The very term PROORIZEIN, *to predestinate,* which the apostle more frequently uses on this subject, does not obscurely discover this truth. For as HORIZEIN signifies to point out or ordain a certain person (Acts xvii. 31. *by that man, whom* HORISE, *he hath ordained,* and pointed out by name; and Acts x. 42. HO HORISMENOS, *which was ordained of God to be the judge;* and Rom. i. 4. HORISTHENTOS HUIOU THEOU, *declared to be* [*determinately marked out as*] *the Son of God,* who was by name and particularly declared to be so by God, by a public appellation, so PROORIZEIN, as applied to the heirs of eternal life, must signify to inrol, or write down some certain persons as heirs, in the eternal testament.

X. This is what Christ said to his disciples, *Rejoice, because your names are written in heaven.** Where he speaks to them by name, and assures them of their election, and bids them rejoice on that account. Which is certainly of much greater import, than if he had said in general, "*Rejoice,* because God has established, by an eternal decree, that he would make all believers happy in heaven, though he has thought nothing of you by name:" in which manner, according

* Luke x. 20.

to the opinion of our adversaries, these words were to be explained.

XI. What the apostle* expressly asserts concerning Clement and his other fellow-labourers, that their *names were in the book of life*, ought to be sufficient for determining this inquiry: which impudence itself dares not wrest to a general decree of some condition. For, 1. *The name of a person* is one thing, *the condition of a thing*, another. He who only determines in general to inlist none but valiant men for soldiers, does not write down the names of some soldiers in the roll. 2. The condition of salvation is but one; but the scripture always speaks in the plural number of the names written in the book of life. Therefore the writing down of the names is one thing, the determination of some condition another. 3. It is certain, that the apostle, and other sacred writers, when they say, that some men, or the names of some, are written in the book of life, do always, by that very thing, distinguish them from others, who are not inserted. But, according to the opinion of our adversaries, the appointment of this condition imports no actual distinction between men. Because, notwithstanding that decree about saving those who believe in and obey Christ, it may be possible, according to their principles, that none should believe, obey, or be saved. 4. All these things will be more cogent, if we attend to the original of this metaphorical expression. The similitude is taken from a genealogical catalogue or register, especially among the people of God; in which the names of every particular person belonging to any family, was written; and according to which catalogue, at the time of the jubilee, or other solemnity, when the paternal inheritance was restored to any family, every one was either ad-

* Phil. iv. 3.

mitted or rejected, according as his name was, or was not found there. We have an example of this, Ezra ii. 61, 62. when after the Babylonish captivity the posterity of Habaiah, Koz, and Brazillai, not being able to prove their descent by the genealogical registers, were put from the priesthood. In the same manner, the book of life contains the names of those who belong to the family of God; in which he who is not written, whatever he may presume or pretend, will be deprived of the inheritance.

XII. To conclude, I would ask our adversaries, when the apostle says, *The Lord knoweth them that are his;** and the Lord Jesus, *I know whom I have chosen;*† whether there is nothing ascribed to God or to Christ, in these words, but what the least in the school of Christ knows, that they who believe in and obey Christ, are the peculiar property of God and of Christ? Has not that language some grander sound, and does it not intimate, that God has the exactest account of all in whom he will be glorified, as his peculiar people? We yield to what our adversaries declare in *Compend. Socin. c.* 4. § 1. "Admitting the infallible prescience of all future things, Calvin's doctrine of the predestination of some by name to life, of others to death, cannot be refuted." But that prescience of God has as many witnesse, as he has constituted prophets. It is a settled point therefore, that election is a designation of some certain persons.

XIII. This designation was made from *eternity;* as were all the counsels of God in general: for *known unto God are all his works from the beginning of the world.*‡ *Who worketh all things after the counsel of his own will.*§ And all the foreknowledge of future things is founded

* 2 Tim. ii. 19. † John xiii. 18. ‡ Acts xv. 18. § Eph. i. 11.

in the decree of God: consequently he determined with himself from eternity, whatever he executes in time. If we are to believe this with respect to all the decrees of God, much more ought this to be held with regard to that distinguishing decree, whereby he purposed to display his glory in the eternal state of men. Add what ought in the fullest manner to establish this truth, that *we are chosen in Christ Jesus before the foundation of the world.**

XIV. And hence appears the gangrene of the Socinian heresy, which, distinguishing between *predestination*, which it defines the general decree of God concerning the salvation of all those who constantly obey Christ, and between *election*, which is of particular persons, says indeed, that the former is from eternity, but the latter made in time, when a person performs the condition contained in the general decree of predestination. And it places the excellence of the Lord Jesus and a part of his divinity in this, that he was foreknown by name from eternity. But as Peter writes,† that Christ *was foreordained before the foundation of the world;* so we have just heard Paul testifying by the same expression, that *we were chosen before the foundation of the world.* To pervert which to some general decree of saving saints, neither the subject, as we have just shewn, nor the apostle's words, which describe not an election of holiness, as the condition of life, but an election of some certain persons to holiness, which, in virtue of that election, they had already in part obtained, and were afterwards in the fullest manner to obtain, will not suffer us.

XV. We are here to explain what our Saviour declares he will pronounce on the day of the last judg-

* Eph. i. 4. † 1 Pet. i. 20.

ment;* *Inherit the kingdom prepared for you* APO KATABOLES KOSMOU, *from the foundation of the world.* He does not say, *before the foundation of the world,* as is said, Eph. i. 4. If by this preparing we understand God's decree itself, we must say with many expositors, that this phrase *from the foundation of the world,* is equivalent to that other, *before the foundation of the world:* just as *from the beginning of the world,*† and *before the world,*‡ denote the very same thing. Similar expressions of eternity may be compared, Prov. viii. 23. MENGOLAM, *from everlasting;* MEROSH, *from the beginning;* MIKKADMEI ARETZ, *or ever the earth was.* Or if we would rather distinguish these, and explain that expression, *from the foundation of the world,* so as to signify, not eternity, but the remotest period of time (as it is taken Luke xi. 50. *the blood of all the prophets which was shed from the foundation of the world,* that is, from the remotest antiquity, beginning with the blood of Abel, ver. 51. and Heb. iv. 3.) we shall say, that by preparing the kingdom is meant the formation of heaven, which is the throne of glory; and that the elect are invited to enter upon the inheritance of that habitation, which was created at the very beginning of the world, in order to be their eternal residence. And who can doubt, but what God created in the beginning, in order to be the blessed abode of the elect, was appointed by him from eternity for that purpose?

XVI. And we ought not to pass by that illustrious passage, Rev. xiii. 8. *Whose names are not written in the book of life of the Lamb slain from the foundation of the world.* The last of which words are so placed, that they may stand in a three-fold connection with the preceding. For, *first,* they may be joined with the im-

* Matth. xxv. 34. † Acts xv. 18. ‡ 1 Cor. ii. 7.

mediately-preceding, as to mean, that Christ was *the Lamb slain from the foundation of the world;* that is, either from all eternity, in the decree of God, which importing a certain futurition of events, to use a scholastic term, is the reason that things future may be considered as already existing; or from the remotest antiquity of the world, not only in the members of his mystical body, but also in the promise of God, in the type of sacrifices, and of Abel slain by his envious brother; and in fine, in the efficacy of his death, which extended itself to the first men. For, unless the death of Christ, which he was once to undergo in the fulness of time, could have extended its virtue to the first men in the world, *Christ must often have suffered since the foundation of the world.** Many things were done by God, before Christ could die, which could not decently have been done, unless with a view to Christ's death, which was to ensue in its appointed time; and with respect to these, he is said to be slain from the foundation of the world. Nay, the foundation of the earth itself was not laid without a view to the death of Christ. For since the manifestation of his glorious grace in man through Christ, was the chief end of God in creating man; the foundation of the earth, to be an habitation for the good, must be considered as a mean to that end. Nor would it have been consistent with God, to form the earth for an habitation of sinful man, unless that same earth was one time or other to be purified by the blood of Christ, who sanctifies and glorifies his elect. For all these reasons, the slaying of Christ, and the foundation of the world, are not improperly connected. *Secondly*, Those words, *from the foundation of the world*, may be referred to what goes before, *are written;* to signify, whose names are not written from the

* Heb. ix. 26.

foundation of the world in the book of life of that Lamb slain. Which appeared more simple to Junius, Piscator, Gomarus, and other divines of the greatest character. And indeed we observe, Luke iv. 5. an instance of a transposition not unlike this. And John himself is found to have so ranged these very words, as to omit entirely what is here inserted about the Lamb slain, Rev. xvii. 8. *Whose names were not written in the book of life from the foundation of the world.* And then this phrase would denote the eternity of the divine decree, as we shewed in the foregoing paragraph, it might be explained. *Thirdly* and *lastly*, The words may be so construed, as to point out men who have lived since the foundation of the world, and whose names are not written in the book of life. And then the usual and most common sense of that phraseology will be retained, so as by *from the foundation of the world* to denote the first times of the world.

XVII. We must also inquire into the genuine sense of that saying in 2 Tim. i. 9. and which is commonly brought as a proof of the eternity of election: *He saved us—according to his own purpose, and grace which was given us in Christ Jesus before the world began.* Two things are here chiefly to be inquired into. 1. What is to be understood by the *giving of grace.* 2. What by *before the world began.* The saving grace of the new covenant is given to those who are to be saved. 1. In the decree of God. 2. In the promise. 3. In the actual gift of it. The decree of God is the original source of grace: the promise is the manifestation of the decree: the actual gift is the execution of both. But because it is impossible for the decree of God to fail, or the promise of God to deceive; the person, to whom God decrees and promises to give some good thing, may be so certain that it shall be given, as if he was al-

ready in the actual possession of it. And, on account of that certainty of the decree and promise of God, the benefit decreed or promised, may be considered as already given. Now, it is plain, that the apostle speaks not here of actual bestowing: therefore it ought to be understood of giving, either in the decree, or in the promise. But which of these explicators is to be preferred, depends on the meaning of the following phrase, PRO CHRONON AIONION, *before the world began.*

XVIII. If there be any, who by CHRONOUS AIONIOUS, *before the world began*, understand absolute eternity, such refute themselves. For seeing Paul here relates something done before the world began, something must be imagined more eternal than eternity itself, and that most absurdly. It is better, we thereby understand all that time, which commenced with the creation of the world (when AIONES EKTISTHESAN, *the worlds were framed*, Heb. xi. 3.) which then runs on, and will run through all ages, without end and limit. But what is it, *before the world began?* Is it what precedes all time, and so is eternal? So most divines think, who from hence directly conclude the eternity of our election, and interpret this giving of the giving contained in the decree. But we are to consider, whether we are able firmly to maintain that exposition against the exceptions of those of the opposite opinion. Indeed the very subtil Twiss himself,* cavils, "that it is not necessary directly to believe, that what is said to be before secular time, signifies to have been before all secular times; but only before many secular times, that is, before many ages." But that very learned person, as frequently on other occasions, so also in this, appears to have given too much scope

* In vindiciis gratiæ, lib. 1. part 1. digress. 2. § 1. p. 61.

to his wit and fancy. If this exposition of his be retained, there is nothing, of which it may not, one time or other, be said, that it was done *before the foundation of the world*, a regard being had to following ages. Which is, in a remarkable manner, to weaken the force and majesty of the apostle's expression. And I would not willingly make such concessions to our adversaries. Since CHRONOI AIONIOI, *the beginning of the world*, commenced at that beginning in which AIONES EKTISTHESAN, *the worlds were framed;* what was done PRO CHRONON AIONION, *before the foundation of the world*, seems altogether to have been done before the creation of the world, and consequently from eternity: unless there be something to hinder us from interpreting that phrase in a more restricted sense. And none can doubt, but, in its full import, it may signify this. Why then may it not be explained in its full emphasis, if there be nothing to hinder it? But what is here said of giving grace, is no such hindrance: "For because all things are present to God, and that what God has decreed to be future, shall certainly come to pass; therefore God is said to have done from eternity, what is revealed to us in its appointed time:" as the venerable Beza has well observed on Tit. i. 2. And let this be said for those who understand this giving, of the giving in the decree, and explain that expression, *before the foundation of the world*, so as to mean the same thing as from eternity.

XIX. Yet other divines explain it of *the giving* in *the promise;* comparing Tit. i. 2. *in hope of eternal life, which God, that cannot lie, promised* PRO CHRONON AIONION, *before the world began.* "Hence we see," says a celebrated expositor of our day, "that the promise, which was made MEROSH ANI JEHOVAH, in the beginning of ages, Is. xli. 4. before any age had

passed away, and so when there was no secular time, or time of this world, when the second age was not yet called forth, is said to be given forth before the world began. Here therefore we do not only understand a giving by decree, or purpose, but also a giving by promise, that is, by assignation. *Which is given unto us*, that is, the effect of which grace is assigned to us by promise, which is almost coeval with this world." These things are much more plausible than what we just heard from Twiss. Indeed, from that passage in Titus, it seems that we might conclude, that PRO CHRONON AIONION, *before the world began*, neither always, nor necessarily, denotes absolute eternity. For because the apostle there treats of the promise, he does not comprehend all ages, so as to lead us beyond the creation of the world, as Calvin himself has observed: but he points out the beginning of the first age, in which the promise of salvation was made to our first parents immediately upon the fall, which our Dutch commentators have also adopted. Whence it appears, that they are guilty of no absurdity, who so explain this giving, as to include the promise of grace, made before the flux of any age. And then, in the apostle's discourse there are these three things proposed in order; first, *the purpose* of God, which is the spring of all grace; then *the promise* made from the remotest antiquity, which he expresses by the term, *giving;* and lastly, the actual *bestowing* and *manifestation* by the glorious coming of our Saviour Jesus Christ. Nor would I make much opposition, if any should explain the apostle's expression in this manner.

XX. But whatever way you interpret, there remains a strong argument in the said passage of Paul for the eternity of election. For if you explain the *giving*, of the decree, and say, that *before the world began* is

equivalent to *eternity;* you will conclude directly: and I think both may be defended. For indeed the phrase, *before the world began*, in its full emphasis, signifies so much. Nor can it be much weakened by Tit. i. 2. For the subject is different: in the one place the apostle speaks of the purpose of God, and of giving from his purpose; in the other, of the promise. But the same predicate is often to be differently explained, according to the diversity of the subjects. For instance, when Peter says,* *Known unto God are all his works*, AP' AIONOS, *from the beginning of the world;* AP' AIONOS doubtless signifies, *from eternity*. For if all his works, certainly also the work of the first creation, prior to which was nothing but eternity. But when the same apostle† says, *Which God hath spoken by the mouth of all his holy prophets*, AP' AIONOS, *since the world began;* he means nothing else by these words, but the most ancient times, in which the prophets existed. So also nothing hinders us from explaining PRO CHRONON AIONION one way in 2 Tim. i. 9. and another Tit. i. 2. But let us grant, that the apostle, by the giving of grace before the world began, understands the promise made in the beginning of the first age; seeing he says, that *the purpose of God was the source of it*, certainly that *purpose* was prior to the promise. But none, I imagine, will say, that it was made, when God created man: it must therefore have been from eternity. *According to the eternal purpose, which he purposed in Christ Jesus our Lord.*‡ That must certainly be *an eternal purpose*, since the effect of it is grace, given *before the foundation of the world.*

XXI. Let us add also another passage of Paul, which, we think, gives a testimony to the eternity of

* Acts xv. 18. † Acts iii. 21. ‡ Eph. iii. 11.

election. It is in 2 Thess. ii. 13. *But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath* AP' ARCHES, *from the beginning, chosen you to salvation.* The apostle distinguishes that election of which he speaks, from the call by the gospel, ver. 14. And therefore, with great propriety, we understand it of the election of counsel and purpose. This, he says, was AP' ARCHES, *from the beginning*, that is, from eternity. For that phrase may denote this, and frequently does so. What John says in his gospel, chap. i. 1. EN ARCHE EN, *in the beginning was*, in the beginning of his first epistle he says *was* AP' ARCHES, *from the beginning.* But to have been already in the beginning, signifies to be from eternity. For, what was already BERESHITH, EN ARCHE, *in the beginning*, when all things were made, must necessarily have been self-existent, and from eternity. But, lest any should cavil, that the new world of grace was here intended, John speaks of *the beginning of things made*, because he speaks of the existence of him, by whom the world was made, and that very world which knew him not, ver. 10. By comparing the alledged passages, it appears, that *in the beginning* and *from the beginning*, are equivalent terms. We have this sense more clearly, Micah v. 2. where the prophet describes at least a twofold going forth of the *Messiah*; the one from Bethlehem, which is after the flesh, and relates to his being born of the virgin Mary: the other, which is after the Spirit, and is expressive of his eternal generation; of which last he says, UMOTZAOTHAV MIKKEDEM MIMÈI NGOLAM, *whose goings forth have been from of old, from everlasting.* Which the Septuagint translate, KAI EXODOI AUTOU AP' ARCHES, EX HEMERON AIONOS, *and his goings forth from the beginning, from everlasting.* What can be more evident,

than that AP' ARCHES there denotes eternity? The Son of Sirach also, Eccles xxiv. 9. can teach us, in what sense the Hellenists were wont to use this expression, when he joins as synonymous, PRO TOU AIONOS and AP' ARCHES. Since then the apostle speaks of the election of purpose, in distinction from that of execution, which is made by effectual calling, and since AP' ARCHES signifies eternity, we very properly infer the eternity of election from thence.

XXII. Here again Twiss comes in our way, who confidently asserts, that there is no place in all the scripture, where this word signifies eternity: nay, he thinks it may be put out of all controversy, that it never is so used in the sacred writings, or can be so used according to right reason.* And he explains the election spoke of here, of some external declaration of internal election, and thinks the apostle alludes to that celebrated promise made to Adam after the fall, of the seed of the woman bruising the serpent's head. For, says he, God himself has pointed out, in that place, a remarkable difference between the elect and the reprobate: *And I will put enmity between thee and the woman, and between thy seed and her seed,*† &c. I cannot but wonder at the confidence of this very learned person. It is indeed true, that *from the beginning* does not always in scripture denote eternity; as John viii. 44. and 1 John iii. 8. where the signification is to be determined by the subject treated of. But from the places above quoted it is plain, that sometimes it can admit of no other sense. And I hope, the learned person did not desire to wrest out of our hands those passages, by which all our divines have so happily defended the eternity of the *Logos*, or Word, against the Socinians. I would rather believe, that he did not at-

* Loc. cit. p. 60. † p. 63.

tend to the places we have mentioned. Besides, I could wish the very learned gentleman would shew me, where, in the sacred writings, the first promise of grace is called *election;* which, I imagine, he will never be able to do. We are not to forge significations. Moreover, though in that promise there is some general indication of a difference made between the elect and reprobate; yet it is not credible, the apostle in this place had that in his mind, who gives thanks to God, not because he chose some men, but most especially, because he chose the Thessalonians. Now, the election of the Thessalonians cannot be inferred from that general declaration of God, the truth of which might have remained, though none of those who then dwelt at Thessalonica, had been chosen. We therefore conclude, that the received explication of divines is perfectly well-grounded.

XXIII. There is another learned person, who says, that this place of Paul is to be understood "of that beginning, in which God began to bring the Gentiles to the inheritance of salvation, among whom seeing the Thessalonians were as it were the first, they are said to be chosen, separated from the beginning. Or also the beginning of the gospel may be understood, of which Mark i. 1. Phil. iv. 15. or of the salvation, which was preached by Jesus, Heb. ii. 3. *He hath chosen you from the beginning;* that is, from the beginning of preaching the gospel, and of salvation manifested and proclaimed." But even these things are not satisfactory. For, 1. We have shewn, that Paul treats here of election in intention, and not in execution. 2. It is indeed true, that the term *beginning* ought to be explained in a way suitable to the subject to which it is attributed; but I do not think, that *from the beginning*, absolutely taken, does any where signify the beginning

of the gospel preached, much less the beginning of the inheritance of the Gentiles. Nor do the places alledged prove it. 3. Nor does it agree with history, that the Thessalonians were the first-fruits of the Gentiles brought to the inheritance of salvation: for the people of Antioch, both in Syria and Pisidia, and those of Lystra and Derbe, and the Philippians, had already received the gospel, and the apostles had acquainted the brethren at Jerusalem with the conversion of the Gentiles,* before ever Paul preached the gospel at Thessalonica, as appears from the Acts of the Apostles. Nor do I think, the learned person was unacquainted with this; and therefore he said, the Thessalonians were *as it were* the first; which diminutive particle does not a little weaken the force of the expression *from the beginning*. 4. Much less can it be said, that the Thessalonians were separated from the beginning of the salvation published by Jesus; which beginning Paul makes prior to the confirmation of the gospel made by those who had heard it from the mouth of Jesus himself, that is, to the preaching of the apostles.† For it is plain that the Lord Jesus was the minister of circumcision, and did not preach the gospel to the Gentiles. Nothing therefore appears more easy and solid, than that explication which we have above given.

XXIV. Having said enough concerning the *eternity* of election, let us now consider its *freeness*; which consists in this, that God, as the absolute Lord of all his creatures, has chosen, out of all mankind, whom and as many as he pleased; and indeed, in such a manner, as that he foresaw no good in any man, to be the foundation of that choice, as the reason, why he

* Acts xv. 3. † Heb. ii. 3.

chose one rather than another. This appears, 1. Because the scripture assigns this most free will of God as the supreme reason of election: *Even so, Father, for so it seemed good in thy sight.** *It is your Father's good pleasure to give you the kingdom.*† Above all, the apostle is full in vindicating this absolute power of God, Rom. ix. where among other things he says, ver. 21. *Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?* 2. At the same time also the scripture refuses the consideration of any good foreseen in man, and opposes to it this most free and gracious good pleasure of God: *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,*‡ &c. *Not according to our works, but according to his own purpose.*§ 3. Neither faith, nor holiness, nor any thing truly good, can be considered in man, unless bestowed out of divine grace: *Unto you it is given to believe on Christ;*‖ *Faith not of yourselves, it is the gift of God.*¶ But the bestowing of this favor can proceed from no other cause than the election of grace, and the benevolent good pleasure of his will. And consequently these benefits cannot be laid as the foundation of divine election. 4. The scripture expressly teaches, that we are chosen to faith, holiness, and to persevereness in both; which being the consequents and fruits of election, cannot be the antecedent conditions of it: *He hath chosen us, that we should be holy and without blame,*** begun on earth, and consummated in heaven; *I have chosen you, and ordained you, that you should bring forth fruit.*†† I have chosen you from eternity, called and ordained you in the appointed

* Matth. xi. 26. † Luke xii. 32. ‡ Rom. ix. 11. § 2 Tim. i. 9. ‖ Phil. i. 29. ¶ Eph. ii. 8. ** Eph. i. 4. †† John xv. 16.

time: *God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth.** Election is as well to the means, as to the end. All these passages, and many others of a like nature, have been so fully and solidly defended by our divines against the objections of the Remonstrants, that I have scarce any thing to add.

XXV. This counsel of God, as it is free, so it is also *immutable* from eternity. 1. Immutability belongs to all the decrees of God in general: *The Lord of hosts hath purposed, and who shall disannul it?*† *My counsel shall stand, and I will do all my pleasure.*‡ *Who hath resisted his will?*§ To say with Crellius, that these things are to be understood of the absolute decrees of God, not of his conditional, is begging the question. For we deny, that any decrees of God depend on a condition. If the thing decreed be suspended on a condition, the condition itself is at the same time decreed. These texts speak nothing of Crellius's distinction, nor lay any foundation for it: and even reason is against it. For if any decree of God could be changed, it would arise from hence, that God either would not, or could not effect the thing decreed, or that his latter thoughts were wiser and better than his first: all which are injurious to God. You will answer, God indeed wills what he has decreed to be done, but on condition the creature also wills it, whose liberty he would nowise infringe. I answer, is God so destitute either of power or of wisdom, that he cannot so concur with the liberty of second causes, which he himself gave and formed, as to do what he wills, without prejudice to, and consistently with their liberty? God is far more glorious, in our opinion, and more to

* 2 Thess. ii. 13. † Is. xiv. 27. ‡ Is. xlv. 10. § Rom. ix. 19.

be had in reverence, than for us to believe any such thing of his power and wisdom. And hence the very Heathen poets and philosophers themselves, who at times have spoken more devoutly of their gods, may put the heretics to the blush: for thus Jupiter speaks in Homer:

——'Ου γαρ εμον παλιναγρετον ουδ' απατηλον,
Ουδ' ατελευτητον ηοτε κ'εν κεφαλε κατανευσο.
——*Nec enim mutabitur unquam*
Quod capite annuero, nec falsum fine carebit.

"Nor is it mine to recal, nor to be false in, nor leave unfinished, whatever I shall have signified by my awful nod." And Maximus Tyrius, who quotes these words of Homer, Dissert. 29. adds of his own in the *following dissertation*, "To be changeable, and to repent, is unworthy not only of God, but even of an honest man." And he argues much in the same manner as we. 2. More especially the scripture ascribes immutability to the divine election: *That the purpose of God according to election might stand.** *The foundation of God standeth sure, having this seal, The Lord knoweth them who are his.*† *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold, I have graven thee on the palms of my hands.*‡ *I will not blot out his name out of the book of life.*§ *And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.*‖ Our adversaries have scarce any thing to oppose to such express passages, but their stale musty distinctions, of election peremptory, and not per-

* Rom. ix. 11. † 2 Tim. ii. 19. ‡ Is. xlix. 15, 16. § Rev. iii. 5. ‖ Is. iv. 3.

emptory, and the like, which are contrary both to the glory of God, and to the simplicity of the scriptures.

XXVI. But we must say something on Psal. lxix. 28. where the Lord Jesus denounceth a curse against the Jews, the obstinate despisers of his grace, and his sworn enemies; *Let them be blotted out of the book of the living, and not be written with the righteous.* Now, it cannot be doubted, but this imprecation of our Lord had its full effect: and hence it is concluded, that some are blotted out of the book of the living. But we have already advanced several things in sect. 6. and 7. of this chapter, which may throw no contemptible light on this passage. For, 1. Nothing hinders us from understanding by the *book of life* here the list of those, who live on earth with respect to this animal life. For the wicked Jews were blotted out of that book, by the tremendous judgment of God, when, in their last wars with the Romans, many myriads of them were slain in a shocking manner; whose number Lipsius* has collected to amount to *twelve hundred and forty thousand*, who were cut off in less than full seven years. 2. By the book of the living may be understood, *the book of God's covenant-people*, out of which the Jews were erased, when they were publicly disowned and rejected by God; and it was said to them *Lo-Ruhama* and *Lo-Ammi*, according to the prophecy of Hosea, chap. i. 6. 9. Which was done, when the gospel, being rejected by the Jews, was preached to the Gentiles, and eagerly received by them; and the wretched remains of the Jews were dispersed among the nations. 3. If we should understand it of the *book of election*, it may be said, they were blotted out of

* De Constant. lib. ii. c. 21.

that book, as to that *writing*, by which they presumptuously *wrote themselves down* therein, falsely boasting, that they were the dear and beloved children of God and of Abraham; which boasting that it may be actually found to have been vain, our Lord Jesus justly imprecates these things against them. 4. If this blotting out is to be absolutely understood of *the writing of God himself* in the book of election, we shall say, that the blotting out is not privative, but negative, and that the latter part of the verse is an explication of the former: so that the blotting out is a declaration of their not being written down. Kimchi, among the Jewish doctors, also observed this, who writes, "The verse is doubled, the same sense being proposed in different words." And he adds, "*let them be blotted out* signifies, let them not be written in the book of life." From which it appears, that our adversaries argue falsely from this passage, against the immutability of the divine election.

XXVII. As this is fixed and settled with respect to God, so the believer may also attain to a certain assurance thereof, and, from infallible marks, know that he is one of the chosen. If it was not so, Peter had, to no purpose, admonished believers, *to make their calling and election sure*;* that is, to endeavour, by evident signs, to be fully persuaded in their own mind. Vain also would have been Paul's gloriation, *Knowing, brethren beloved, your election of God.*† For by what evidence Paul could have known this of the Thessalonians, by the same the Thessalonians could have known it with respect to themselves. In fine, it was impossible, that they could in faith give thanks to God for their election, unless they could be assured of it in

* 2 Pet. i. 9, 10. † 1 Thess. i. 4.

their own mind. And yet they do give thanks to God for it.*

XXVIII. But in what manner do believers attain the assurance of their election? Who hath ascended into heaven? Who hath, with a prying eye, perused the volumes of God's decrees and secrets? Who hath looked into the heart of God? We are here indeed to guard against rash presumption. But what God has, from eternity determined about the salvation of his people, he declares to them in time by signs, that cannot deceive them. He has given them two books, from which they may gather what is sufficient to know, concerning their inrolment in the book of life; namely, *the book of scripture*, and *the book of conscience*. In the book of scripture, the distinguishing marks of election are delineated with great exactness. In the book of conscience, every one may read, if he gives that proper diligence which is due to a matter of such importance, whether these marks are to be found with him. The scripture teaches that the marks of election are, 1. Effectual calling by the word and Spirit of God.† 2. Faith in God and Christ.‡ 3. Hatred and eschewing of evil.§ 4. The sincere and constant study of holiness.‖ This being thoroughly understood and known, what effectual calling is, what faith in God and Christ, what eschewing of evil, and what the study of genuine godliness, the conscience is then to be examined, whether it finds these things in itself; and upon discovering that the case is so, the believing soul may, from these undoubted fruits, be assured of its election. And it frequently happens, that God favors his chosen people with the blandishments of his most beneficent love, that, while they are inebriated with those spiritual and unspeaka-

* Eph. i. 3, 4. † Rom. viii. 30. ‡ 2 Thess. ii. 13. § 2 Tim. ii. 19. ‖ Eph. i. 4. 2 Thess. ii. 13.

ble delights, which earthly souls neither conceive nor relish, they are no less persuaded of their election, than if they should see their names written by the very hand of God himself. These things make them cry out to their infernal enemies, who in vain resist their faith, *Know that the Lord hath set apart him that is godly for himself.** Especially if, what then is not usually wanting, the internal witness of the Spirit to their adoption is superadded, of which in Rom. viii. 16. and which is in the place of a seal.† But there will be occasion to speak of this more fully hereafter.

XXIX. And it is the interest of believers to endeavour earnestly after this assurance of their election. For, 1. It is not possible, they should live joyfully and exulting in the Lord, so long as they are ignorant of this. Nothing hinders them from happily falling asleep in the Lord, and, through death, reaching to eternal life, though they are not assured of their election. For our salvation depends not on this *full assurance* of faith; but on our union and communion with Christ, which may remain safe and secure without that. But it is not the lot of a man, who has his salvation at heart, and makes it the object of his care, as he ought, to live in secure joy, so long as he doubts of his election. 2. Nor does this assurance greatly contribute to our comfort only, but also very much to the glory of God. For then we suitably value the riches of divine love, and are safely swallowed up in the immense ocean of his goodness, when we ascend, in our minds and in our praises to the original fountain of all grace; and, after the example of Paul, celebrate his free love, by which *he hath chosen us in Christ Jesus, to the praise of the glory of his grace, wherein he hath made us accepted*

* Psal. iv. iii. † Eph. i. 13.

*in the Beloved.** 3. Nay, this certainty of the election, which we preach, likewise promotes the careful study of piety, and kindles a fervent zeal therein. So far is it from opening a wide door to ungodliness and carnal security: which none dare assert, but he who is ignorant of the righteous ways of God, or a malignant perverter of them.

XXX. This is the meditation of one who is thus fully persuaded, and this is his language to his God. "Didst thou, O Lord, from eternity, entertain thoughts of glorifying me, a miserable wretch, who am less than nothing; and shall I not again carry thee always in my eyes, and in my bosom? shall I not delight in meditating on thee? shall I not cry out, *How precious also are thy thoughts unto me, O God! how great is the sum of them!*† Shall I not, with the most sincere repentance, bewail that time, in which so many hours, days, weeks, months, and years, have passed, without one single holy and pleasing thought of thee? Didst thou, out of mere love, chuse me to salvation? and shall not I again chuse thee for my Lord, my King, my Husband, for the portion of my soul, for my chief, or rather my only delight? Didst thou chuse me from among so many others, who being left to themselves, have eternal destruction abiding them? and shall not I exert myself to the utmost, to excel others in love, in thy worship, and in all the duties of holiness? Didst thou predestinate me to holiness, which is so amiable in itself, and so necessary for me, that, without it, there can be no salvation; and shall not I walk therein? Shall I presume to cavil with thee, thou brightest Teacher of truth; that, separating the end from the means, I should securely promise myself the end, as

* Eph. i. 6. † Psal. cxxxix. 17.

being predestinated thereto, and neglect the means, to which I am no less predestinated? Is thy purpose concerning my salvation fixed and immoveable? and shall I change every hour, at one time giving my service to thee, and another time to Satan? Shall I not rather cleave to thee with such a firm purpose, as sooner to chuse a thousand deaths rather than perfidiously to revolt from thee? Shall I not be *stedfast, immoveable, always abounding in the work of the Lord, for as much as I know that my labour is not in vain in the Lord?** Wilt thou, by thy Spirit, assure me of thy love, which passeth all understanding? and I not love thee again with all my heart, all my mind, and all my strength? Wilt thou make me sure of my salvation? and shall not I, *having this hope, purify myself, as thou art pure?*"† Who that understands these things, can deny, that the doctrine of election, as we have explained it, affords ample matter to a pious soul for these and such like meditations? And who also can deny, that in the practice of these meditations the very kernel of piety and holiness consists?

* 1 Cor. xv. 58. † 1 John iii. 3.

CHAP. V.

Of Effectual Calling.

THE first immediate fruit of eternal election, and the principal act of God, by which appointed salvation is applied to man, is *effectual calling*. Of which the apostle says,* *Whom he did predestinate, them he also called.* Now, this calling *is that act, by which those*

* Rom. viii. 30.

who are chosen by God, and redeemed by Christ, are sweetly invited, and effectually brought from a state of sin, to a state of communion with God in Christ, both externally and internally.

II. The term *from which* they are called, is a state of sin and misery, in which all men are involved, ever since the sin of our first parents; *having the understanding darkened, being alienated from the life of God, thro' the ignorance that is in them, because of the blindness of their hearts.** For we are reduced to such a pass, that being sunk in the deep gulf of misery, and having lost all notion of true happiness, and wallowing in the mire of the wickedness and vanities of this world without end and without measure, and enslaved to the devil, to whom we have stretched out our hands as conquered captives, we are utterly excluded from the saving communion of God and Christ. *All have sinned, and come short of the glory of God.*† Now, out of this *darkness* of ignorance, sin, and misery *God calleth us unto his marvellous light,*‡ and *delivers us from this present evil world.*§ And we are not to forget our former state: *Remember, that at a time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world.*‖ The meditation of this tends to humble us the more deeply before God, who calleth us; the more to prize the riches of his glorious grace, and the more to excite us to walk worthy of our calling, and of God, by whom we are called.

III. The term *to which* we are called, is Christ, and communion with him. For thus he calls out, PENU ELAI, *Look to me,* or *incline yourselves to me, and be ye saved, all the ends of the earth.*¶ In this communion

* Eph. iv. 18. † Rom. iii. 23. ‡ 1 Pet. ii. 9. § Gal. i. 4.
‖ Eph. ii. 12. ¶ Is. xlv. 22.

with Christ consists that mystical and most delightful marriage of the elect soul with Christ, to which he invites him with all the allurements of his gospel, and whose exalted nuptial song Solomon sung: *Wisdom hath builded her house.—She hath sent forth her maidens, she crieth upon the highest places of the city—Turn in hither —come eat of my bread, and drink of the wine which I have mingled*, Prov. ix. 1, 3, 4, 5.

IV. From this communion results the communication of all the benefits of Christ, both in grace and in glory, to which we are likewise called. *Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.** Thus *he calleth us to his kingdom and glory.*†

V. And since Christ cannot be separated from his Father and his Spirit, we are, at the same time, called to the communion of the undivided Trinity. That *our fellowship may be with the Father, and with his Son Jesus Christ;*‡ to which Paul joins *the communion of the Holy Ghost.*§ Now, it is the very top of our happiness, to exult in God as ours, and sing aloud to him, *My God*, while he himself calls to us, *My people.*‖

VI. Moreover, as all the elect are partakers of one and the same grace, they are all likewise called to mutual communion with one another: *That ye also may have fellowship with us.*¶ Believers of the New Testament with those of the Old; the Gentiles with the Jews, with whom they are of *the same body*** in Christ, who hath made *both one.*†† Nay, those on earth with those in heaven. *For all things are gathered together in one in Christ, both which are in heaven, and which are on*

* Is. lv. 2, 3. † 1 Thess. ii. 12. ‡ 1 John i. 3. § 2 Cor. xiii. 14. ‖ Hos. ii. 23. ¶ 1 John i. 3. ** Eph. iii. 6. †† Eph. ii. 14.

*earth, even in him; in whom also we have obtained an inheritance.** And this is that blessed state, to which, by the holy and heavenly calling, we are invited; namely, communion with Christ, and, by him, with the undivided Trinity, and consequently with all the saints, both militant and triumphant, not even excepting the praising assembly of angels, that, with them, we may exult in the most delightful fruition of all the blessings of God. For all who obey this call, *are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.*† What grander thing can be spoken? what more noble and divine can be conceived?

VII. Now, this calling is given partly *externally*, by a persuasive power, called moral suasion; partly *internally*; by a real supernatural efficacy, which changes the heart. The external call is in some measure published by the word of *nature*, but more fully by that of *supernatural revelation*, without which every word of nature would be insufficient and ineffectual. The internal proceeds from the power of the Holy Spirit, working inwardly on the heart; and without this every external revealed word, though objectively very sufficient, as it clearly discovers every thing to be known, believed, and done, yet is subjectively ineffectual, and will never bring any person to the communion of Christ.

VIII. Nature itself is not silent, but many ways calls on man, that, laying aside an excessive care and pursuit of earthly things, and of this animal life, he may

* Eph. i. 10, 11. † Heb. xii. 22, 23, 24.

aspire after better, heavenly, and eternal things. For when, with attentive eyes, he surveys that glittering canopy on high, and consequently the whole heaven, bespangled with so many constellations, and sparkling with so many stars, above which, according to the general belief of mankind, the throne of the Supreme Being is placed, he feels a certain strong desire excited in his breast, that, leaving this earthly dross, he may hereafter be allowed to ascend on high, be admitted into the inmost recesses of nature, and received into fellowship with God. Then, while in his thoughts he traverses the starry tracts, he takes a pleasure to look down with contempt on the pavements of the rich, nay on this whole earth, with all its gold; not only that which it has already produced and furnished for current coin, but that which still lies concealed for the avarice of posterity. Then he learns to despise the most stately porticoes, cielings inlaid with ivory, woods formed by art, and rivers conveyed home, when he traverses the whole universe, and looking down from on high on this terrestrial globe, which is confined, and covered in a great measure with the sea, and even where it widely extends greatly uncultivated, and either scorched with heat, or frozen with cold, he thus says to himself: "Is this that insignificant spot, which so many nations divide among themselves by fire and sword? When thou hast raised thyself to the contemplation of these things truly great, as often as thou shalt espy armies advancing with banners displayed, and, as if some great project was in agitation, the horse now advancing to gain intelligence, again pouring forth from the flanks, you may well say, *The deadly squadron marches over the plain.* This is but the excursion of ants, toiling within a scanty compass. There are vastly extensive regions above, into the possession of which the soul is

admitted ; and thus, if it has carried away nothing from the body, if it has wiped off its filth, it has sprung up light, disencumbered, and content with little. Unless I be admitted into these regions, my birth has been in vain. For why should I rejoice for being numbered among the living ? Take away this inestimable good, life is not of such value, that I should sweat and fatigue myself therein. O !, how contemptible a thing is man, unless he is advanced above what is human !" Thus the book of nature, thus the contemplation of the heavens, taught Seneca both to think and speak.*

IX. But seeing the same nature teaches us, that God is far more excellent than those very heavens, which are his throne and the work of his hands, that he is both the Creator and Ruler of the heavens ; the same works invite man to seek after the communion of God himself above all things. For happiness cannot consist in barely dwelling in heaven, unless one enjoys the fellowship and communion of God there. Thus by the voice of nature men are invited *to seek God, if haply they might feel after him and find him.*† *He left not himself without witness, in that he did good,*‡ and that by discovering himself to be the fountain of all good, both the greatest and the best of beings, whose communion alone can render any perfectly blessed. " It is therefore an old saying, handed down from our ancestors to mankind, that all things were both framed by God and in him consist ; and that no nature can be sufficient for its own safety, which is only entrusted with its own preservation, without God." Thus the author of the book *de mundo*, extant among Aristotle's works, c. 11. and who concludes with these excellent words ; " Whoever would attain to a blessed and hap-

* In prefat. quæst. natur. † Acts xvii. 27. ‡ Acts xiv. 17.

py life, must partake of the Deity from the very beginning."

X. Nor does God only invite men by the light of nature to seek him, but he also gives some hope of enjoying him. For why else should he forbear sinners with so much long-suffering, unless he had decreed to take pity on some of them? Would it be worthy of the most pure Deity, to preserve now for so many ages, the world subjected to vanity by the sins of men, unless there were some of mankind, to whom he was willing to shew himself glorious in their happiness? *The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.** And as this consideration of the divine patience and forbearance, shining forth in the whole government of the world, yields some hope of salvation, *and the long-suffering of our Lord ought to be accounted salvation,*† so this *goodness of God* should *lead* every one *to repentance*, Rom. ii. 4.

XI. For nature also teaches, that it is not possible, that any one can enjoy converse and familiarity with God, who does not sincerely endeavour after purity and holiness, and, as the Emperor Marc Antonine speaks,‡ labours "to live a life resembling God." For like delights in like, and rejoices to communicate itself thereto. Plato§ says well, "What practice is it that is agreeable to, and an imitation of God? This, and that ancient one, that like delights in like." Thus man is invited to the practice of the strictest purity, by the voice of nature herself, in order that he may enjoy communion with God. I cannot forbear adding the gradation of Agapetus, which is really fine and strictly true. Thus he says to the Emperor Justinian: "For

* 2 Pet. iii. 9. † Ib. ver. 15. ‡ Lib. 2. § 5.
§ De liegbus, lib. 4.

he who knows himself, shall know God. He who knows God, shall be made like to God. He shall be like God, who is worthy of God. He shall be worthy of God, who does nothing unworthy of God, but meditates on the things of God, and speaks what he thinks, and acts what he speaks."

XII. All these things the royal prophet* has exhibited in a concise, but very strong manner. *The heavens declare the glory of God:* for as they are his throne, curiously framed, so they display his power, majesty, greatness, and holiness, before which the heavens themselves confess they are not clean: and in the mean time by their excellence they invite men, within their circuit to endeavour to the utmost after the enjoyment of communion with the great and good God. *And the firmament sheweth his handy work*, proclaiming, that by his word only it was framed together. *Day unto day uttereth speech, and night unto night sheweth knowledge.* These vicissitudes of light and darkness mutually corresponding in so exact and constant an order, argue a most wise director. And there is no day nor night but speaks something of God, and declares it to the next, as the scholar of the preceding and the master of the following. *There is no speech nor language, where their voice is not heard.* If they were words, the instruction would cease with their sound: but now what the heavens declare, they do it always, and in the same manner. If they were speeches, and sentences deduced with much subtilty from their reasons and causes, they would labour under obscurity: if their voice was heard, it would stun us with its excessive noise. But now the heavens instruct both constantly, clearly, and sweetly. For though their voice is not heard, yet

* Psal. xix. 1, 2, 3, 4.

they have a voice, no less strongly adapted to strike the mind, than the sound of a trumpet or of thunder; seeing they exhibit to the eyes of all the magnificence of their Creator, so clearly as to escape the observation of none, but the wilfully blind. Or perhaps this is the meaning: *There is no speech nor language, where their voice is not heard.* Though people differ from one another in languages, and the Greek understands not the Barbarian; yet the heavens have a common language adapted to the instruction of all alike: and nothing but a culpable carelessness can hinder the most distant people from improving by the instruction, as it were, of one teacher. *Their line is gone out through all the earth.* The instruction of the heavens is like that of schoolmasters, who teach their children their letters, namely, by drawing their strokes before them. Thus the heavens draw lines or strokes with their rays, and as it were letters of the alphabet, from which combined and variously joined together an entire volume of wisdom is formed. This is the signification of KAV, as Is. xxviii. 10. *line upon line:* from which the Greek PHTHONGOS, which the apostle uses, Rom. x. 18. does not differ much, denoting not only a *sound*, but also a letter of the alphabet, according to Plutarch in Fabio, as Scapula has observed in his lexicon. Nor is it necessary we say, that the text is here corrupted, or that the Septuagint read KOLAM, *their voice.* And this line *is gone out through all the earth, and their words to the end of the world.* All mankind, whether in a habitable or desert country, are taught by this master. There is no corner of the world, where the figures of the heavens, as so many arguments of the divine perfections, are not to be seen. And this is the reason, that induced me just now to propose the reasonings of those (if you except the quotation from Agapetus, a deacon of the

church of Constantinople) who had no other master but nature.

XIII. But though this invitation, which nature gives to seek God, be sufficient to render them *without excuse*, who don't comply with it,* yet it is not sufficient, even objectively, for salvation. For it does not afford that lively hope, and which *maketh not ashamed*, which is only revealed by the gospel; whence the Gentiles are said to have been *without hope in the world*.† It does not teach the true way to the enjoyment of God, which is no other than faith in Christ. It does not sufficiently instruct us about the manner, in which we ought to worship God, and do what is *acceptable* to him. In short, this call by nature never did, nor is it even possible it ever can, bring any to the saving knowledge of God. *The gospel* alone *is the power of God unto salvation, to every one that believeth.*‡

XIV. They do not obtain our assent, whether they be ancients, a list of whom Casaubon,§ and after him Vossius‖ have drawn up; or whether they be moderns, who maintain, that good men among the Gentiles were brought to salvation by this call of nature, without the knowledge of Christ. And we think, some of our brethren ascribe too much to nature, who are pleased to tell us, "That men, if they had not been wilfully blind, could, by what is known of God, have attained to some knowledge of the divine mercy, by which they might obtain salvation, in a manner perhaps unknown to us; though that knowledge had been destitute of the distinct knowledge of some mysteries, which they could no way discover of themselves."¶ We are persuaded, there is no salvation without Christ;** no com-

* Rom. i. 20. † Eph. ii. 12. ‡ Rom. i. 16. § Exercit. i. ad apparat. annal. Baronii. ‖ Histor. Pelag. lib. 3. p. 3. thes. 11. ¶ Amiraldus, Specim. animad in exerc. de gratia. univ. p. 2. p. 133. ** Acts iv. 12.

munion of adult persons with Christ, but by faith in him ;* no faith in Christ, without the knowledge of him ;† no knowledge, but by the preaching of the gospel ;‡ no preaching of the gospel in the works of nature. For it is that *mystery which was kept secret since the world began.*§

XV. To what purpose then you will say, is this call by the light of nature ? Not to speak of being *without excuse,* just now mentioned, and which indeed may be the end of him who calls, though not of the call itself ; that calling serves to pave the way for a further, a more perfect, and a more explicit call, which is done by the gospel, and as a prelude of a fuller instruction. For as grace supposes nature, which it perfects ; so the truths revealed in the gospel, have for their foundation those made known by the light of nature. When a person under that glimmering light has discovered, that there is a God, that happiness consists in communion with him, and in comparison of him all things are nothing, and that he is the rewarder of those who seek him, and that if he is sought in a proper way and manner, he is not sought in vain ; he has now a foundation laid, on which to build the gospel, which declares what that God is, in what manner he becomes propitious to men in Christ, how he is to be sought, and in what method he will certainly be found. And thus that knowledge which nature teaches, being sanctified by the Spirit, renders the mind more fit to embrace those truths, which, though they surpass, are yet so far from destroying, that they perfect nature. And it is very expedient for believers, who live under the gospel, to have always the book of nature before their eyes : which furnishes them with useful instructions, and

* Eph. iii. 17. † John xvii. 3. ‡ Rom. x. 14. §Rom. xvi. 25.

lashes the conscience with continual reproaches, unless they love, worship, and praise the Deity, who is every where present. Which the Heathens themselves, as Epictetus and others, have represented in their own way.

XVI. We therefore add the other call by *the word* of God *supernaturally revealed*, either immediately from God's own mouth, as was formerly done to the patriarchs, prophets, apostles and others; or mediately by the ministers of God, whether they preached it by word of mouth, or consigned it to writing. Thus Paul says, *How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?** And here indeed the law has its particular province assigned: It convinces man of sin,† awakens him to a sense of his misery, drives the sinner out of himself, stirs him up to desire deliverance, and dictates this sigh, *O wretched man that I am, who shall deliver me from the body of this death!*‡ Therefore the law ought certainly to be preached in its vigour and force, that *knowing the terror of the Lord, men may be brought to faith.*§ But yet the principal part is performed by the *gospel*, which revealing Christ, and the fulness of all grace and salvation in him, allures, by its endearing sweetness, awakened and concerned sinners to communion with God. Nothing more powerfully pierces into the inmost recesses of the heart, than that most alluring invitation of Jesus, *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.*‖ *Let him that is athirst, come: and whosoever will, let him take the water of life freely.*¶ This word is *the power of God unto salvation, to every one that believeth.*** If the law

* Rom. x. 14. † Rom. iii. 20. ‡ Rom. vii. 24. § 2 Cor. v. 11. ‖ Matth. xi. 28. ¶ Rev. xxii. 17. ** Rom. i. 16.

only were preached, it would, by its horrors, harden souls, driven to despair, into a hatred of God, as a severe avenger of sin. But by adding the gospel, which makes a bright hope of grace to shine, even on the most abandoned sinner, if, displeased with himself, he heartily desires it, obstinate hearts come to relent, and to be melted down into a love of God, and of his Christ. And therefore nothing ought to be more sweet, nothing more dear to us, than the most delightful word of the gospel, in which are brooks of honey and butter.*

XVII. This word of grace was published in the world from the very first sin of man, but variously dispensed :† but in such a manner, that it was sufficient for instructing the elect to salvation, in all ages, according to that measure of grace and knowledge, which the providence of God distributed in each period of time. When the revelation was more sparing and obscure, God being satisfied with a less accurate measure of knowledge, did, by the secret power of his Spirit, unite the elect to Christ, and kept them united by an almost invisible bond, which yet no force could break asunder. But when he had more brightly discovered himself, he required a more explicit knowledge and faith. And as he clearly teaches his people, *how they ought to walk, and to please God,* so he also requires them to *abound more and more.*‡

XVIII. We do not agree with those, who think, that, by the unwritten word of God, those only were called to salvation through faith in Christ, who were eminent for the spirit of prophecy, but that the rest of the church was brought up so rudely, that they were brought to an unknown Christ, by the help of the law of nature alone, without the Spirit of faith. For down

* Is. lii. 7. Job xx. 17. † Heb. i. 1. ‡ 1 Thess. iv. 1.

from Adam, the church of those that were to be saved had one and the same precious faith with the prophets, as also a common salvation. God did not only speak to the prophets, for their private use, but by the prophets to the fathers.* The prophets would have acted perfidiously, had they put the candle, that was lighted for them, under a bushel, and indolently wrapt in a napkin the talent entrusted with them. Nor is it consistent with the piety of the ancient fathers, not to have inculcated, with care and diligence, upon their children, what they themselves had learned about the promised seed of the woman. So that we are not to doubt of the revelation of a Saviour made to the elect from the beginning: but we are not to determine any thing rashly as to the manner and measure of knowledge.

XIX. This call by the gospel was never given universally to all men, unless perhaps in the beginning of the world just springing from Adam, or rising again from Noah. Though even then God gave warning of the seclusion of some from his grace, by the distinction he made between the seed of the woman and the seed of the serpent; and by separating Ham from his brethren by a dreadful curse, and by the ancient prophecy of alluring in after times the posterity of Japheth into the tents of Shem, which insinuated, that the posterity of Japheth should for some time be aliens from the communion of the people of God. Afterwards the greatest part of mankind being left to themselves, God vouchsafed the word of his grace to the posterity of Abraham, yet not to them all. In fine, when he claimed Israel to himself for a people, he rejected the other nations, and suffered them all to walk in their own ways.† And though, upon breaking down the wall of partition, the apostles were enjoined to preach the gos-

* Heb. i. 1. † Acts xiv. 16.

pel to every creature, without any distinction; yet it was never so universally preached, but that there were always very many nations, and still are at this day, to whom no report of the gospel ever reached. They are therefore mistaken who, having feigned an universal redemption by Christ, and an universal objective grace, as it is called, have at the same time devised, for supporting it, an universal call to Christ.

XX. This call contains the command of faith, by which all men without exception, to whom God vouchsafes the same, are enjoined to believe in Christ, in that way and manner which is revealed in the gospel: *Look unto me, and be ye saved, all the ends of the earth.** Now, the method of believing is this: *first*, That a person do heartily acknowledge all men without exception, and himself among the rest, to be liable to condemnation because of sin: and *then*, that he embrace the principal truths of the gospel; namely, that there is no salvation but in Christ, nor any communion with Christ, but by a true and lively faith: *moreover*, that he do not neglect so great salvation, but renouncing all earthly enjoyments, and rejecting every false remedy for his sins, he only desire the righteousness of Christ, receive him as his Saviour, give himself up wholly to him, not doubting, but, so doing, he shall find rest to his soul. All and every one in particular therefore, to whom the gospel is preached, are not commanded immediately to believe, that Christ died for them. For that is a falsehood. But they are commanded to proceed in that method which I have now described; and not to take comfort to themselves from the death of Christ, before, having acknowledged their own misery, and renounced every thing but Jesus, they have committed themselves sincerely to him. It cannot there-

* Is. xlv. 22.

fore be concluded from this general call, who they are for whom Christ died: but only this, that there is no other name given under heaven, by which we can be saved; and that in him, as an all-sufficient Saviour, every believer shall have life.

XXI. But that *external* call will bring none to communion with Christ, unless it be accompanied with the *internal*, which is accomplished not only by persuasion and command, but by the powerful operation of the Spirit. There is a certain call of God, whereby he makes the things which he calls, to exist, by that very call. By such a call, *he calleth those things which be not, as though they were.** For when he said, *Let there be light*, immediately *there was light.*† Not unlike this is that internal call of the Spirit, of which the apostle writes,‡ *God who commanded the light to shine out of darkness, hath shined in our hearts.* But when he says to the elect, in the hour of their blessed visitation, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light*,§ it is not more possible for them to remain any longer in the sleep of death, than it was possible for Lazarus to continue in the grave, after Christ had said to him, *Lazarus, come forth.*‖

XXII. Here God exerts his infinite power, by which he converts the soul no less powerfully than sweetly. While the gospel is externally proposed to his chosen people, *he gives them the eyes of their understanding to be enlightened, that they may know what is the hope of their calling, and what the riches of the glory of his inheritance in the saints.*¶ *He openeth their heart, that they may attend unto the things which are spoken;*** and causes them *to receive the word with all readiness of*

* Rom. iv. 17. † Gen. i. 3. ‡ 2 Cor. iv. 6. § Eph. v. 14.
‖ John xi. 43. ¶ Eph. i. 18. ** Acts xvi. 14.

*mind.** He writes his law on their heart,† puts the reverence of himself there.‡ And he not only *calls* them from darkness to his marvellous light, but also, by the call, *draws* them, not to stand still in the path of doubtful deliberation, but to *run after him.*§ Not only does he put them in an equal poise, but *turns them.*‖ He not only advises, but persuades, and *he is stronger, and prevails.*¶ Nor does he only solicit, but he *translates,*** not by an ordinary, but by that mighty power, by which he raised Christ from the dead.†† Let man's shifting pride put on what form it will, it must be obliged to confess, that, in this matter, these are so many displays of divine omnipotence, like so many thunder-bolts thrown out to level its pride.

XXIII. Nevertheless, God deals here with the rational creature in such a manner, that the liberty of the human will remains quite unaffected: which he is so far from destroying by the energy of his power, that, on the contrary, he rescues and maintains it. *He put*, indeed, *into the heart of Titus the earnest care of going*, yet so as to *undertake the journey ultroneously and of his own accord.*‡‡ It is a violence indeed, but that of heavenly love, the greater the sweeter. A certain kind of compulsion, but that of the most charming friendship; to the end that the soul, being loosed from the chains of sin and Satan, may rejoice in the most delightful liberty. God does not drag along the unwilling by head and shoulders, but makes them willing,§§ bringing his truths so clearly to their understanding, that they cannot but assent; so effectually gaining upon their will by the charms of his goodness, that they are not able to reject them; but yield themselves con-

* Acts xvii. 11. † Jer. xxxi. 33. ‡ Ezek. xi. 20. § Cantic. i. 4. ‖ Jer. xxxi. 18. ¶ Jer. xx. 7. ** Col. i. 13. †† Eph. i. 20. ‡‡ 2 Cor. viii. 16, 17. §§ Phil. ii. 13.

quered, and that with the highest complacency; crying with joy, *O Lord, thou hast enticed me, and I was enticed; thou art stronger than I, and hast prevailed.** I may well exult in this victory, and triumph over the devil, for that I myself am conquered by thee. And who can be so surly, as to complain of any violence done to human liberty, by this winning power (so to speak) of the Deity?

XXIV. It was truly inconsistent with the power and majesty of God, to attempt any thing, and leave it in suspence, and not bring it to a final issue; it was likewise unworthy both of his goodness and wisdom, so to vex and distress a man endowed with reason and will, as, in a matter of the far greatest moment, to act without knowledge or against his will, by a certain fatal and blind instinct of his own. He therefore employs the highest force, thereby to conquer the highest corruption of nature; but a pleasant force, a force under the direction of wisdom, as became an intelligent and rational nature; which is so willingly overcome, as not only not to resist, because nothing can resist God, when he wills to convert the soul; but also because, should it resist, it would think itself most unhappy. We are here however to distinguish between the beginning and accomplishment of the call; as also between the object of the call and the end, or that in which it terminates. For at the beginning of the call man necessarily resists, and cannot but resist, because the object is an unbelieving and rebellious sinner, and a child of disobedience: but in the consummation, he necessarily makes no resistance, and cannot now resist, because the end of this call, or that in which it terminates, is a believer, who owns himself conquered, and glories in the obedience of faith. This is what the

* Jer. xx. 7.

Greek authors emphatically call, PEITHANAGKE, *the constraining persuasion* of God, who calls.

XXV. Nor do the many admonitions, promises, and threatenings, by which we are invited, make any thing against this truth; which, as they inform us of our duty, so they are made effectual to conversion by the internal operation of the Spirit. Nor ought the complaints of God and of Christ, of the unwillingness of people to be converted, be objected to it; because the discourse is not there of any inward power that would bring about their conversion, as if they were able to weaken that, but of the external ministry of the word, against which the wicked harden their hearts. Neither are we to urge, what we elsewhere find about saddening and grieving the Spirit of God: because we are to distinguish between the common operations of the Spirit of God, and the special operations of the Spirit of grace; between the moral, and the supernatural actions of the Spirit of grace; between some more feeble impulses to certain exercises of virtue and piety, and that grand attempt of the Spirit intending to convert an elect person. They grieve the Spirit of God, because they rather chuse to obey the impulses of the flesh and of the devil, than his holy admonitions, which are partly proposed externally by the word, partly insinuated into their mind by conscience. Believers themselves also grieve the Spirit of grace, whereby they are sealed, as often as they refuse to comply with his holy admonitions; but conscience, in which the Spirit has set up his throne, in vain struggling with them, they suffer themselves to be carried away by the flesh and the world: as often also as they do not, with a becoming reverence of soul, receive, cherish, and follow his holy impulses, when he quickens them to duty. Whence nothing can be concluded against the

invincible efficacy of God, when he calls internally, and effectually undertakes the conversion of his people.

XXVI. Thus we ought attentively to consider, carefully hearken to, and willingly comply with the call of God, both the external by the light of nature and revelation, and the internal by the Spirit, so that, being brought to communion with God and Christ, *we may shew forth the praises of him who hath called us out of darkness into his marvellous light.**

* 1 Pet. ii. 9.

CHAP. VI.

Of Regeneration.

BY that same word, whereby the elect are called to communion with God and his Christ, they are regenerated to a far more excellent life. For thus James saith, *Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.** It is therefore proper, our discourse lead us from *effectual calling*, to meditating on REGENERATION.

II. But here all things are deep, and wrapt up in many mysteries. Who can unfold to us the secrets of our own corporal birth? Who can distinctly declare, in what manner he was poured out like milk, and crudled like cheese within the bowels of his mother? The prophet himself, as if he was seized with a holy amazement, cried out, *I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not*

* 1 Pet. i. 18.

*hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect.** But if those things, which regard the origin of our body, and the beginnings of this animal life, are involved in such darkness, as to frustrate the inquiries of the most sagacious; how much more involved are the things, that constitute our spiritual regeneration, which none can doubt to be mystery all over?

III. Yet this is so necessary, that our Saviour has declared, that, without it, there is no entering into the kingdom of heaven.† It therefore deserves to be inquired into; that, if we have perhaps attained to it, we may celebrate with due praises the glorious perfections of God our Father, which shine so conspicuously in this illustrious work, and properly valuing our happiness, we may frame our whole life in a manner suitable to it.

IV. We give this definition of it: *Regeneration is that supernatural act of God, whereby a new and divine life is infused into the elect person, spiritually dead, and that from the incorruptible seed of the word of God, made fruitful by the infinite power of the Spirit.*

V. We are *all dead in Adam*,‡ through the poison of the tempting serpent. *This murderer from the beginning*§ had such success attending his endeavours, that all men who now exist are by nature *dead in trespasses and sins*.‖ That is, 1. They are separated at the greatest distance from God and his Spirit, who is the soul of our soul, and life of our life; or, in the language of Paul, *alienated from the life of God*.¶ 2. They are spiritually insensible as to all spiritual things, and destitute of all true feeling: they don't rightly consider the load

* Psal. cxxxix. 14, 15, 16. † John iii. 3, 5. ‡ 1 Cor. xv. 22.
§ John viii. 44. ‖ Eph. ii. 1. ¶ Eph. iv. 18.

of their sins, because they are in them as in their element: nor have a right knowledge of their misery, *being past feeling*;* nor have they any relish for divine grace, because it has not yet been conferred upon them; nor any longing after heavenly things, being ignorant of their worth. 3. They are wholly incapable of every act of true life; *for we are not sufficient of ourselves to think any thing as of ourselves.*† The understanding, overspread with dismal darkness,‡ *hath not set God before it*;§ *receiveth not the things of the Spirit of God, neither can it know them.*‖ The will has no tendency to things unknown: and thus all the things of God are despised by it as mean. And if, at times, it seem to perform any things, that have some appearance of vital actions; this proceeds not from a principle of life; but resembles those automatical or artificial motions, by which statues, ingeniously framed, counterfeit living animals.

VI. But as a dead carcase sometimes swarms with vermin, arising from putrefaction, in which the briskest life is observed; though of another order and kind from that life, which was formerly in that body; so in like manner, there is a kind of life in a man spiritually dead, but it is carnal, hellish, and diabolical, at the greatest distance from true life, and which, the more vigorous it is, gives the more evident signs of the most deplorable death. The apostle has elegantly joined this death and life, *When ye were dead in trespasses and sins, ye walked in them, as is the life of this world.*¶ So Beza translates. In the Greek it runs, KATA TON AIONA TOU KOSMOU TOUTOU. Elegantly Philo. Alleg. lib. i. defines this death: "When the soul is dead as to virtue, it lives the life of vice." Not unlike to what

* Eph. iv. 19. † 2 Cor. iii. 5. ‡ Eph. iv. 18. § Psal. lxxxvi. 14. ‖ 1 Cor. ii. 14. ¶ Eph. ii. 1, 2.

Macarius says, homil. 12. "When Adam began to entertain evil thoughts and devices, he perished as to God. Yet we say not, that he perished altogether, was destroyed, and quite dead; but that, though as to God, he was dead, yet he was alive as to his own nature." What Macarius says of Adam has universally place in all: for, in a man spiritually dead, a natural or animal life remains, which, though not active in that which is good, is doubly active in that which is evil. The understanding, not apprehending the wisdom of God, looks upon it as foolishness;* and yet, when it would find wisdom in the things of God, it so transforms them by its mad presumption, and compels them, even against their nature, to a conformity to the notions of its trifling presumptuous self-wisdom, that while by an impious attempt it presumes to correct the wisdom of God, it transforms it in a dreadful manner into downright folly. The will, not finding any thing in God, wherewith it can take delight, seeks it either in the creatures without God, or, which is more abominable, in the very perpetration of wickedness. The affections, shaking off the reins of reason, rush on in full career. The body, with all its members, is the throne of mad and furious lusts. And the whole man, being so averse from God, and infatuated with the fond love of himself, sets himself up for an idol, makes his own advantage his supreme end, and his own pleasure, his most infallible law. This is the life of the soul, which *is dead while living*.†

VII. And thus it is with the elect before regeneration: but by regeneration a new life is put into them, resulting from a gracious union with God and his Spirit. For what the soul is to the body, that God is to the soul. Moreover, this spiritual life may be considered, either

* 1 Cor. ii. 14. † 1 Tim. v. 6.

by way of *faculty*, and in the *first act*, as we are wont to speak in the schools; or by way of *operation*, and in the *second act*. In the former respect, it is that inward constitution of the soul, whereby it is fitted to exert those actions, which are acceptable to God in Christ, by the power of the Spirit uniting it to God: whether such actions immediately flow from that principle, or whether they lie concealed for some time, as fruits in their seed. In the latter respect, it is that activity of the living soul, by which it acts agreeably to the command of God, and the example of Christ.

VIII. If we attend to this first principle of life, there is not the least doubt, but regeneration is accomplished in a moment. For the transition from death to life admits of no delay. No person can be regenerated, so long as he is in the state of spiritual death: but in the instant he begins to live, he is born again. Wherefore no intermediate state between the regenerate and unregenerate can be imagined so much as in thought, if we mean regeneration in the first act: for one is either dead or alive; has either the spirit of the flesh and the world, or the Spirit of God actuating him; is either in the state of grace, or in the state of malediction; is either the child of God, or of the devil; is either in the way to salvation, or in that to the curse. There neither is, nor can be any medium here. The holy scripture divides all mankind into two classes, *sheep and goats*,* and compares their goings to *two ways*; whereof the one, which is broad, leads to destruction; the other, which is narrow, to life;† and there is none found, who does not tread in one or other of these ways. And what if it should happen, that he, whom some imagine to be in an intermediate state, should depart this animal life, before he be fully brought to

* Matth. xxv. 2, 3. † Matth. vii. 13, 14.

the spiritual life, would such a one be received into heaven? but heaven is open only to the actually regenerate;* or thrust into hell? but hell is allotted only for the goats, and for those who, to the end of their life, have walked in the broad way; or perhaps such persons will be received into some intermediate place, where, being free from the pains of hell, and deprived of the joys of heaven, they will delight themselves in I know not what natural happiness; as some Popish doctors, discoursing in the council of Trent, of infants dying without baptism, pleased themselves with these fond sportings of their imagination; which the author of the history of that council,† has not dismissed without a good deal of acrimony and sharpness. Or you will say, perhaps, it is a case which never happens, that any one should die in that intermediate state. But produce me the vouchers of such an assertion, whereby security is given those in this intermediate class, of spinning out their lives, till they shall have declared, of what class they chuse to be. I don't remember to have read any thing, on that head, in scripture. And if that intermediate state has such an indissoluble connection with salvation, it will be no longer intermediate, but a state of grace. For it is grace alone, to which the attainment of glory is infallibly assigned. I own, there are various degrees of regeneration in the second act; and that the seed of it sometimes lies hid under the clod, or, at most, exerts some slender and initial, and, as it were, infantile operations, differing very much with respect to perfection, from those operations, which a more advanced spirit of sanctification produces: yet seeing these former also have their rise from the fountain of the new life, it is plain, that they who exert them, are to be ranked among the regene-

* John iii. 3. † Lib. ii. p. 157.

rate. For we must say one of these two things; either, that these operations ascribed to the intermediate state, proceed from the powers of nature and common grace; and thus there is nothing in them, which may not be found in the reprobate, and those entirely unregenerate: or, that they proceed from the indwelling Spirit of grace, and so are effects of regeneration, to which the beginnings of the new life are owing.

IX. Hence it appears, there are no preparations antecedent to the first beginning of regeneration; because, previous to that, nothing but mere death in the highest degree is to be found in the person to be regenerated. *When we were dead in sins, he hath quickened us together with Christ.** And indeed the scripture describes man's conversion by such similitudes, as shew that all preparations are entirely excluded. Sometimes it calls it a *new generation*, to which certainly none can contribute any thing of himself: but yet, as natural generation presupposes some dispositions in the matter; so, that we may not imagine any such thing to be in ourselves, but from God, we have this held forth by the similitude of *a resurrection*; in which a body is restored from matter, prepared by no qualifications; yet because here certainly matter has place, but in the resurrection of the soul there is nothing at all, therefore we have added the figure of a creation,† by which we are taught, that a new creature exists from a spiritual nothing, which is sin: but as there was not something in nothing, to assist and sustain creation; so there was nothing to oppose and resist: but sin is so far from submitting to the action of God, that it is reluctant thereto, and in a hostile manner at enmity with him; accordingly, the other images did not fully exhaust and complete the idea and picture of this admirable action,

* Eph. ii. 5. † Psal. li. 10. Eph. ii. 10.

till at length it is called the *victory* of God: victory, I say, over the devil, who maintains his palace,* and effectually worketh *in the children of disobedience*.† All these operations of God, which Alexander Moore has, in an elegant order, ranged one after another,‡ tend to exclude, as far as possible, all preparations from the beginning of our regeneration.

X. The Semi-pelagians therefore of Marseilles were mistaken, who insisted, that a man comes to the grace, whereby we are regenerated in Christ, by a natural faculty; as by asking, seeking, knocking; and that, in some at least, before they are born again, there is a kind of repentance going before, together with a sorrow for sin, and a change of life for the better, and a beginning of faith, and an initial love of God, and a desire of grace: it is true, they did not look on these endeavours, to be of such importance, as that it could be said, we were thereby rendered worthy of the grace of the Holy Spirit; as Pelagius and Julian professed: but yet they imagined, they were an occasion by which God was moved to bestow his grace; for they said, that the mercy of God is such, that he recompenses this very small beginning of good with this illustrious reward; as Vossius§ has refined this their opinion. The Remonstrants are likewise mistaken,‖ when they write, "Some work of man therefore goes before his vivification; namely, to acknowledge and bewail his death; to will, and desire deliverance from it; to hunger, thirst, and seek after life: all which, and a great deal besides, is required by Christ in those whom he will make alive." But there is little accuracy in the reasonings of these men. For, 1. Since our nature is

* Luke xi. 21. † Eph. ii. 2. ‡ De victoria gratiæ disp. i. thes. 10. § Hist. Pelag. lib. iv. p. 1. thes. 1. ‖ In collatione Hagiensi, editionis Brandianæ, p. 302.

become like an evil tree, after having tasted of the forbidden tree, it can produce no fruit truly good and acceptable to God, and do nothing, by which it can prepare itself for the grace of regeneration; unless a person can be thought to prepare himself for grace by sin. 2. It has been found, that they who in appearance were, in the best manner, disposed for regeneration, were yet at the greatest distance from it; as the instance of that young man, Mark x. 21, 22. very plainly shews. He appeared to be full of good intentions, and inflamed with a desire after heaven, and of a blameless life before men, to a degree that Jesus himself beholding him loved him; but, notwithstanding all these dispositions, he parted with our Lord sorrowful. 3. And on the other hand, they, who had not even the least appearance of any preparation, as the publicans and harlots went into the kingdom of God, before those who were civilly righteous and externally religious; *for these last believed not John, declaring the way of righteousness; but the publicans and the harlots truly believed.** 4. and lastly, God testifies, that, in the first approach of his grace, *he is found of them that sought him not, and asked not for him.*† Fulgentius‡ says extremely well: "We have not certainly received grace, because we are willing; but grace is given us, while we are still unwilling."

XI. There have been likewise some among ourselves, who have spoken of preparations to regeneration or conversion; but in a quite different sense from the favorers of Pelagianism. In persons to be regenerated, they have assigned, 1. A breaking of the natural obstinacy, and a flexibility of the will. 2. A serious con-

* Matth. xxi. 31, 32. † Is lxv. 1. ‡ Lib. i. de veritat. prædest. p. 62.

sideration of the law. 3. A consideration of their own sins and offences against God. 4. A legal fear of punishment, and a dread of hell, and consequently a despairing of their salvation, with respect to any thing in themselves. For in this order Perkins* reckons up these preparations; and Ames in the same manner.† And the British divines explained themselves almost to the same purpose in the synod of Dort.‡ "1. There are some external works, ordinarily required of men, before they are brought to a state of regeneration or conversion, which are wont sometimes to be freely done, sometimes freely omitted by them; as going to church, hearing the word preached, and the like. 2. There are some internal effects, previous to conversion or regeneration, excited by the power of the word and Spirit in the hearts of those who are not yet justified; as the knowledge of the will of God, sense of sin, dread of punishment, anxiety about deliverance, some hope of pardon." But they differ from the favorers of Pelagianism in this manner. 1. That they are not for having these things to proceed from nature, but profess them to be the effects of the Spirit of bondage, preparing a way to himself for their actual regeneration. 2. That they are not for God's bestowing the grace of regeneration from a regard to, and moved by occasion of, these preparations, much less by any merit in them; but they imagine, that God, in this manner, levels a way for himself, fills up valleys, depresses mountains and hills, in order the better to smooth the way for his entrance into that soul. Nay, the British divines add,§ "That even the elect themselves never behave in these acts preceding regeneration, in such a manner, as that, on account of their negligence and resistance, they may

* Cas. conscient. c. 5. quæst. 1. sect. 1. † Cas. conscient. lib. ii. c. 4. ‡ p. 139 edit. Dordrac. anno 1620, in fol. § Thes. 6.

not justly be abandoned and forsaken by God." Yet they call them rather preparations for grace, than the fruits and effects of grace; because they think, that even the reprobate may go as far as this: and they affirm, "that these antecedent effects, produced by the power of the word and Spirit in the minds of men, may be, and in many usually are stifled and entirely extinguished through the fault of the rebellious will."* But we really think, they argue more accurately, who make these and the like things in the elect, to be not preparations for regeneration, but the fruits and effects of the first regeneration; yet preparations to further and more perfect operations of a more noble Spirit. For as these things suppose some life of the soul, which spiritually attends to spiritual things, and are operations of the Spirit of God, when going about to sanctify the elect; we cannot but refer them to the Spirit of grace and regeneration. Nor is it any objection, that the like, or the same may be also said to be in reprobates. For though they are the same materially, yet not formally. Reprobates also have some knowledge of Christ, some taste of the grace of God, and of the powers of the world to come. Yet it does not thence follow, that the knowledge of Christ, as it is in believers, and that relish of grace and glory which is given them, is not the gift of the Spirit of grace and of glory. And indeed the things mentioned by Perkins, and the other British divines, are not preparations for regeneration in the reprobate, either from the nature of the thing, or the intention of God. Not the former: for however great these things may appear to be, yet they continue within the verge of spiritual death; and the reprobate are so far from being disposed thereby to a spiritual life, that, on the contrary, deceived by those actings, which coun-

* Ibid. thes. 5.

terfeit spiritual life, they are the more hardened in a real death, and fondly pleasing themselves, are at a greater distance from inquiring after true life, which they falsely imagine they have obtained. Not the latter : for no intention of God can be rendered void. It is therefore necessary, that all these things be in another manner in the elect than in the reprobate.

XII. If this matter be more closely considered, we shall find, that the orthodox differ more in words, and in the manner of explaining, than in sense and reality. For the term regeneration is of ambiguous signification. Sometimes it is blended with sanctification, and by regeneration is understood that action of God, whereby man, who is now become the friend of God, and endowed with spiritual life, acts in a righteous and holy manner, from infused habits. And then it is certain, there are some effects of the Spirit, by which he usually prepares them for the actings of complete faith and holiness ; for a knowledge of divine truths, a sense of misery, sorrow for sin, hope of pardon, &c. go before any one can fiducially lay hold on Christ, and apply himself to the practice of true godliness. God does not usually sanctify a man all at once, before ever he has had any thought about himself and God, or any concern about his salvation. And this the British divines seem to have intended ; when, in confirmation of the second position, they thus speak : " Divine grace does not usually bring men to a state of justification, in which we have peace with God, through our Lord Jesus Christ, by a sudden enthusiasm, but first subdues and prepares them by many previous acts by the ministry of the word." By which words they sufficiently shew, that, by regeneration, they mean the state of passive justification. But sometimes regeneration denotes the first translation of a man from a state of death

to a state of spiritual life; in which sense we take it. And in that respect none of the orthodox, if he will speak consistently with his own principles, can suppose preparatory works to the grace of regeneration. For either he would maintain, that these works proceeded from nature; and so, by the confession of all the orthodox, they are nothing but dead works and splendid sins. Now, none in his right mind will affirm, that any can be disposed for the grace of regeneration, by those things which are sinful. Or he would maintain, that these works proceeded from the Spirit of God; who if he did not operate in another manner in the elect than in the reprobate, nothing hinders these works, notwithstanding this his operation, from being reckoned among dead works. For all the orthodox hold all the actions of the reprobate to be sinful, let them be ever so much elevated by divine assistance. Thus the British divines,* "An evil tree, which naturally brings forth evil fruit, must itself be first changed to a good tree, before ever it can yield any good fruit. But the will of an unregenerate person is not only an evil, but also a dead tree." I now subsume, the reprobate are never regenerated, and therefore always continue evil trees, and never produce any other than bad fruit. And so there can be no preparation in such works for regeneration, for the reason above explained. If you say, that these works, which you call preparatory, are different in the elect: I ask, in what does the difference lie? No other answer can be given but this, that they proceed from the Spirit of grace and life. Right: but then they are not preparations for the first regeneration, but effects of it; for regeneration is the first approach of the Spirit of grace and life, effectually working in the elect.

* l. c. p. 143.

XIII. What then, will you say, are there no preparatory dispositions to the first regeneration? I confidently answer, there are none: and agree with Fulgentius,* "As in the carnal birth the formation of the divine work precedes all the will of the person born; so in the spiritual birth, whereby we begin to put off the old man." I own, indeed, that spiritual death has its degrees, but with a distinction. What is privative therein, namely, the want of the life of God, is equal in all; and in this respect there are no degrees less or more. But what is positive, or, as it were, positive therein, namely, those evil habits, these indeed are very unequal. In infants there are only those evil habits, which come into the world with them: in the adult there are others, acquired and deeply rooted by many vitious acts, and a course of wickedness. These again greatly differ, according as, by the secret dispensation of God's providence; the affections of men are more or less restrained. For tho' every kind of wickedness, like a certain hydra, lurks in the heart of all; yet God suffers some to give loose reins to their vices, and to be hurried on as by so many furies; while he moves others with a sense of shame, and a reverence for the laws, and some kind of love to honor and honesty; who, in that sense, may be said not to be at such a distance from sanctifying grace, in as far as horrid crimes are more opposite thereto, than a civil and external honesty of life. But yet whatever length any, before regeneration, has advanced in that honesty, he nevertheless remains in the confines of death, in which there is no preparation for life.

XIV. Nor do we agree with those, who so inconsiderately assert, that man is no more disposed for regeneration than a stone, or an irrational animal. For

* De incarnat & gratia Christi, c. 19.

there are naturally such faculties in the soul of man, as render him a fit subject of regeneration, which are not to be found in stones or brutes. Thus a man can be regenerated, but a brute or a stone cannot. In that sense Augustine* said, *The capacity of having faith and love is of the nature of man; but to have them, of the grace of believers.* Vossius† has proved by proper arguments, that this is to be understood, not of the proximate, but remote capacity, in so far as man has naturally those faculties, in which faith and love may be wrought.

XV. Yet in this business we must not omit, that the elect, before their actual regeneration, are honored by God with various, and those indeed very excellent privileges above the reprobate, which are intended, according to the purpose of God, to be subservient for promoting their regeneration, in his appointed time. For as God has a love of special benevolence for them, according to the decree of election; and as they are redeemed by Christ, and in a state of reconciliation with God, and of justification, actively taken; it thence follows, 1. That God often preserves them from those base and scandalous crimes, which are repugnant to common humanity, and that by some assistance of light, of divinity, of conscience, and civil honesty, with an accession of‡ some grace operating internally, and laying a restraint on the wickedness of their nature. 2. That all and every one of them, who are brought to the acknowledgment and the common illumination of the truth of the gospel, are kept from the sin against the Holy Ghost. 3. That, by the ministry of the word, and other operations of God's special providence towards them, many evident principles of divine truth,

* De Prædest. sanct. c. 5. † Histor. Pelag. lib. 4. p. 1. p. 412.

‡ This is what is generally called *restraining grace.*

perceived by the natural mind, are also imprinted on the natural memory, the meditation of which, immediately after they are regenerated, conduces very much to the confirmation of their faith. And thus, without knowing it, they have collected very valuable pearls, the excellence and genuine use of which they come not to see, till they are born again. But as these things do not, of their own nature, dispose man for regeneration, though by the appointment of God they are so disposed, as that regeneration is certainly to follow, they cannot but very remotely be called preparations, and they will be such more from the intention of God, than from the virtue of the thing.

XVI. Now after a principle of spiritual life is infused into the elect soul by regeneration, divine grace does not always proceed therein in the same method and order. It is possible, that for some time the Spirit of the life of Christ may lie, as it were, dormant in some (almost in the same manner as vegetative life in the seed of a plant, or sensitive life in the seed of an animal, or a poetical genius in one born a poet) so as that no vital operations can yet proceed therefrom, though they be savingly united to Christ, the fountain of true life, by the Spirit. This is the case with respect to elect and regenerate infants, whose is the kingdom of God, and who therefore are reckoned among believers and saints, though unqualified through age actually to believe, and practise godliness.

XVII. Moreover, it sometimes happens, that this Spirit of a new life will even exert itself in its vital actions, as soon as those who have received it in their infancy, upon gradually advancing in years, are qualified to raise their thoughts above the objects of sense. Accordingly it has often been observed, that, in children of five or six years of age, some small sparks of piety

and devotion have broke forth, displaying themselves in holy longings, ardent little prayers, and in a certain extraordinary tenderness of conscience, not daring to do any thing with respect to God, themselves, or their neighbour, which they have been taught to be displeasing to God: as also in their discourses concerning God and Christ, which have been full of a holy and unfeigned love, and breathing something heavenly, which I have not words to express: as God is sometimes pleased, *out of the mouth of babes and sucklings to perfect praise*, Psal. viii. 2. This has been especially observed in some dying children, to the great astonishment of all bystanders.

XVIII. But when the foundation is laid, divine grace does not always grow up in the same manner. It often happens, that this principle of spiritual life, which had discovered its activity in the most tender childhood, according to, and sometimes above, the age of the person, God by his singular grace preventing the full maturity of the natural faculties, grows up by degrees with the person, after the example of our Lord, who *increased in wisdom and stature, and in favor with God and man*;* and of John the Baptist, who *grew and waxed strong in spirit*.† Such persons make continual progress in the way of sanctification, and grow insensibly *unto a perfect man, unto the measure of the stature of the fulness of Christ*.‡ We have an illustrious example of this in Timothy, *who from a child had known the holy scriptures*,§ and who, in his tender youth, to Paul's exceeding joy, had given evident signs of an unfeigned faith, with tears of the most tender piety bursting out at times.‖

* Luke ii. 52. † Luke i. 80. ‡ Eph. iv. 13. § 2 Tim. iii. 15. ‖ 2 Tim. i. 4, 5.

XIX. On the other hand, it sometimes happens, that these sparks of piety, especially which more sparingly shone forth in childhood, when in a manner covered with the ashes of I know not what worldly vanities, and carnal pleasures of youth, will appear to be almost turned into dead coals. The allurements of the deceitful flesh, and the sorceries of a tempting world, assaulting the unadvised unwary heart with its fallacious pleasures, almost stifle those small beginnings of piety; and for months, sometimes for years together, so violently overpower them, that all their attempts against them seem to be in vain. Yet there are still, in such persons, remorses of conscience, awakening them at times, languid resolutions and vanishing purposes of reforming their lives, till, by the infinite efficacy of divine grace, insinuating into the languid and decaying breast, they awake as from a deep sleep, and, with the greatest sorrow for their past life, and utmost seriousness, apply to the careful practice of piety; the warmth of their zeal then breaks forth, being exceedingly desirous to shew, by brighter flames, its having been unwillingly kept smothered under the ashes. Augustine has given us in his own person, a representation of this state, in the excellent book of his confessions.

XX. But the elect are not all favored with regenerating grace in their infancy. There are some persons, whom God regenerates when grown up, and at once effectually calls and converts in the second act, from a worldly and hypocritical condition, or even from a state of profligate wickedness. Such are those, who being born and brought up without God's covenant, or even living where this covenant is dispensed, have sold themselves wholly to sin, Satan, and the world. The regeneration of these is usually followed with great con-

sternation of soul, and sorrow for sin, and a dread of God's fiery indignation, and an incredible desire after grace, together with an inexpressible joy upon finding salvation in Jesus, and a wonderful alacrity in the service of the Lord, which they can scarcely contain. All this may be observed in the jailor, of whom we read, Acts xvi.

XXI. On this depends the solution of that question, whether any person is to be reckoned as born again, but he who can specify the time, manner, and progress of his regeneration. None, indeed, are here to be flattered, or soothed, so as to think it lawful for them securely to presume on their regeneration: but then the consciences of believers are not to be racked with too severe a scrupulosity. We cannot determine this point without a distinction. We have just shewn, that the progress of regeneration is various. Adult persons, who are brought altogether from a carnal to a spiritual life, indeed may, and ought exactly to know the beginning and manner of so great a change. They who, though regenerated in infancy, have yet been carried away by the intanglements of the world, and for some time have struggled, as it were, with destruction, but afterwards have been roused by the grace of God, made to renounce the world, and give themselves wholly to piety, such as we described, § 17. these may, and it is their duty to recollect, not so much the beginning of their very first regeneration, as the process of that actual and thorough conversion. But it would be wrong to require those, who being regenerated in their infancy, have grown up all along with the quickening Spirit, to declare the time and manner of their passage from death to life. It is sufficient, if they can comfort themselves, and edify others with the sincere fruits of regeneration, and the constant tenor of a pious life.

It is, however, the duty of all to recal to remembrance, not in a careless manner, the operations of the Spirit of grace on their hearts: which is highly useful, both for our glorifying God, and for our own comfort and excitement to every duty.

XXII. There cannot be the least doubt of God's being the author of our regeneration. For we become his sons by regeneration; *which were born of God.** And even in this respect the *sons of God by grace* bear some resemblance to him, who is *the Son of God by nature;* observing only the difference between the infinite excellency of our Lord, and that dark resemblance of it in us. Why is the Lord Jesus called the Son of God? Because begotten of the Father.† Wherein consists that generation of the Father? In this, that *as the Father hath life in himself, so hath he given to the Son to have life in himself.*‡ And why are we in communion with Christ, called the sons of God? Because his Father is our Father.§ How is he our Father? *He hath begotten us.*‖ Wherein does that generation consist? *He hath made us partakers of a divine nature.*¶ Thus we are even transformed into his likeness, and have upon us no contemptible effulgence of his most glorious holiness.

XXIII. But there is here a special consideration of Christ; who *as God* is, together with the Father and Spirit, the principal, but *economically* considered, the *meritorious* and *exemplary* cause of our regeneration. For when casting a veil over the majesty of the Son of God, he took upon him a human form, and came in the *likeness of sinful flesh,*** he thereby merited for all his elect, their advancement to the illustrious dignity of the sons of God; sons, I say, not only by adoption,

* John i. 12. † Psal. ii. 7. ‡ John v. 26. § John xx. 17.
‖ James i. 18. 1 John v. 4, 11. ¶ 2 Pet. i. 4. ** Rom. viii. 3.

but by a spiritual and heavenly generation. The holy and glorious life of Christ is also the most perfect pattern of our new life, all the excellence of which consists in a conformity with the life of Christ, who is the *first-born among many brethren.** And we may add, that Christ, as the second Adam, is become, not only by merit, but also by efficacy, *a quickening spirit.*† So that the regenerate do not so much live themselves, as feel, acknowledge, and proclaim Christ living in them.‡

XXIV. What our Lord declares of the Spirit, the author of regeneration, also deserves our consideration: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*§ Here interpreters inquire, what we are to understand by *water*, and what by *the Spirit?* There is one who, by *water*, understands the origin of our natural birth; comparing with this place what we have Is. xlviii. 1. where the Israelites are said *to have come forth out of the waters of Judah;* and Psal. lxviii. 26. *from the fountain of Israel;* and then the meaning will be: Besides that birth, whereby we are born men, there is still another requisite, whereby we are born the sons of God: which appears both simple and agreeable to scripture-language. There is another, who understands by *water Christ's obedience:* we doubt not but that is the meritorious cause of our regeneration; but we question, whether it is ever called water in scripture. For no such thing appears from the scriptures they bring to prove it, such as Heb. x. 22. 1 John v. 6, 8. Ezek. xxxvi. 25. By water, in these places, we are more properly to understand the Holy Spirit with his operations. And it is evident, our Lord himself explains the passage in Ezekiel in this manner, ver. 26. The common explication therefore

* Rom. viii. 29. † 1 Cor. xv. 45. ‡ Gal. ii. 20. Phil. i. 21.
§ John iii. 5.

is to be preferred, that one and the same thing is meant by *water* and *the Spirit*, as it is by the Spirit and fire, Matth. iii. 11. For nothing is more common in the sacred writings, than to represent the Holy Spirit under the emblem of water. See among other passages, Is. xliv. 3. *I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed:* where the former figurative expression is explained by the subsequent one, that is plain.

XXV. The seed of regeneration is the word of God. For thus, 1 Pet. i. 23. *Born again not of corruptible seed, but of incorruptible,* DIA LOGOU ZONTOS THEOU, KAI MENONTOS EIS TON AIONA, which may be translated, *by the word of God, who liveth and abideth for ever;* or, *by the word of God, which liveth and abideth for ever.* But this seed does not operate always in the same manner. For as to adult persons, they are born again by the word of God, laying before them the deformity and misery of their natural life, or rather of their living death; and likewise the excellence of that spiritual life, of which Christ is the author, fountain, and pattern; pressing them also by the most powerful exhortations, that, denying all carnal lusts, they may give themselves up to be new moulded and formed by the Spirit of God. And in this manner, the word is to them a moral instrument of regeneration, by teaching and persuasion. But the case is otherwise with elect infants, as being incapable of teaching and persuasion. If they also ought to be thought to be regenerated of the seed of the word, it is to be understood, not of the word externally propounded, which they understand not; but of the truths contained in the word, the efficacy of which is imprinted by the Holy Spirit upon their minds, which they will come to the actual knowledge of, when they grow up. But the

word operates effectually in none, unless it be impregnated by the efficacy of the Spirit. To the external word must be added the internal, which is no less effectual than that word of God, whereby he commanded light to shine out of darkness.

XXVI. It is therefore incumbent on every person, who would not profanely despise his salvation, diligently to read, hear, and meditate on the word of God, and constantly attend on the assemblies of the godly and their prayers. For though, before his regeneration, he cannot savingly hear, read, or meditate on the word of God; yet how does he know, which may be the happy hour of his gracious visitation; what word of holy scripture, what sermon and by whom, the Lord is to render effectual for his regeneration, by the supernatural efficacy of his Spirit? Experience teaches this, that men are born again there where the word of God is preached; a thing which is not the case in those parts of the world, which God favors not with the preaching of the gospel. And though we dare not assure any one, that if he continues in hearing the word, he shall certainly be born again; yet we justly insist upon this, that there is a brighter hope of the wished-for conversion for those, who, in the best manner they can, use the means which God has prescribed, than for such as frowardly neglect them. While Ezekiel was prophesying to the dry bones, behold, *a shaking* was observed among them, and *the breath* (spirit) *came, and they lived.**

XXVII. Let none think it absurd, that we now speak of means for regeneration, when, but a little before, we stiffly rejected all preparations for it. We have above sufficiently proved, that none can contribute any thing to his own regeneration. Yet God

* Ezek. xxxvii. 7, 10.

commands every one to *make himself a new heart, and a new spirit ;** to *awake from sleep, and arise from the dead ;*† and *to flee from the wrath to come.*‡ What then? Shall we insignificant mortals pretend to reply to God, as if, by our sophistry, we could catch and entangle the Almighty? Shall we say, To what purpose are we enjoined to what none of us can comply with? Shall we exclaim against the counsel of God, and cry out, "Since we can contribute nothing to our regeneration, is it not the best course we can take to put our hands in our bosom, and securely wait, till he himself regenerate us?" What else would this be, but with our vain and carnal reasonings to argue with God, whose foolishness will be ever found wiser than our most exalted wisdom? How much better is it, when one hears these commands of God, and, at the same time, is sensible of his own incapacity, that he learn a holy despair of himself, and in sorrow, anxiety, and a longing desire of soul, and in the use of the means, patiently wait for the coming of the grace of God?

XXVIII. Moreover, when a person, touched with an unfeigned sense of his misery, and a sincere desire after his salvation, cries out with the jailor, *What must I do to be saved?*§ even then some pious emotions begin to arise, which proceed from an inward, but a very tender principle of new life, and which are solicitously to be cherished. For which purpose it is expedient, 1. That he frequently, and in as affecting a manner as possible, set before his eyes the most wretched condition of all unregenerate persons, and how himself also, while he continues in the state of nature, has nothing to expect but eternal destruction, a deprivation of the divine glory, and intolerable torments both of soul and of body; and all this unavoidable, unless he be born

* Ezek. xviii. 31. † Eph. v. 14. ‡ Matth. iii. 7. § Acts xvi. 30.

again after the image of God. 2. That, affected by this consideration, he cry, pray to, be earnest with God, and not give over crying, till he has obtained his grace. Let him often represent himself to himself, as now standing on the very brink of the infernal lake, with the devil standing by him, who, should the Supreme Being permit, would instantly hurry him headlong into hell; and, in this anguish of his distressed soul, importune God, and, as it were, extort pardon, by the warmest prayers, sighs and tears. 3. Let him, in the mean time, go on to hear, read, and meditate on the word of God, expecting the farther motions of the Spirit, as the diseased waited for the angel to move the waters of Bethesda. 4. Let him join himself in society with the godly, and, in the exercise of piety, endeavour to catch the flame of devotion from their instruction, example, and prayers.

CHAP. VII.

Of Faith.

THE principal act of spiritual life, which is implanted in the elect by regeneration, and the source of all subsequent vital operation, is true *Faith* in God through Christ; the nature of which we now proceed to explain. Now, it is not any one particular act or habit of the soul, nor ought it to be restricted to any one particular faculty thereof; but it is a certain complex thing, consisting of various acts, which without confusion pervade, and by a sweet conjunction mutually promote and assist one another: it imports a

change of the whole man; is the spring of the whole spiritual life, and, in fine, the holy energy and activity of the whole soul towards God in Christ. And therefore its full extent can scarcely be distinctly comprehended under any one single idea.

II. Nor need any one wonder, that under the name of one Christian virtue so many others are at once comprehended. For as when any person speaks of life, he signifies by that term something that, diffusing itself through the whole soul, and all its faculties, is also communicated to the body, and extends itself to all living actions; so when we speak of faith, which is the most fruitful spring of the whole spiritual life, we understand by that word that which pervades all the faculties, and is well adapted to unite them with Christ; and so to enliven, sanctify, and render them blessed.

III. There are several things both in *naturals* and *morals*, which are almost by general consent allowed to extend through the whole soul, without being restricted to any one faculty. In *naturals*, free-will, which as *will*, is referred *to the understanding*; as *free*, rather to *the will*; so that as Bernard somewhere speaks, "Let man be his own free-man, on account of his will; his own judge on account of his reason." In *morals*, the image of God, and original righteousness; which are to be placed neither in the understanding alone, nor in the will alone, but may justly belong to both these faculties.

IV. Would not every difficulty be removed, and the whole of that controversy that has been raised among divines about the subject of faith, be settled, if, as we justly may, we should refuse, that there is any real distinction of understanding and will, as well from the soul as from each other? For what is the understand-

ing, but the soul understanding and knowing? what else the will, but the soul willing and desiring? We must on no account conceive of the soul, as of a thing in itself brutish and irrational, which at length becomes intelligent and rational, when something else is given to it. What some affirm, that the understanding is derived from the soul by a certain kind of emanation, can scarcely be conceived. For if the soul, in its proper and formal conception, does not include the power of reasoning, it can never produce it; since you in vain expect from a cause, what it contains neither formally nor eminently. If the soul is of itself endowed with the faculty of reasoning, no necessity requires, that some other faculty be superadded to that, wherewith the soul is of itself endowed. The case of the will is alike, which is not really distinct from the soul, any more than the understanding. But it is the very soul itself, as it is formed by God with a natural aptitude to desire good. As both these faculties are modally (or in our manner of apprehension) distinct from the soul, so they are also from each other. For if the will be so distinct from the understanding, as in itself to be blind, it is not possible to explain, how it can perceive, and so rationally desire the object discovered by the understanding, as good. And for what reason, pray, should we make a real difference between these two? Is it, because the object is different? But the object of both is really the same; namely, *a true good*, though the manner of our considering it differs. For the understanding considers the good as true; but the will desires this true thing as it is good. And do not the objects of the speculative and practical understanding differ far more among themselves? which yet, philosophers generally agree, are but one and the same power of the soul. Is it because their acts are differ-

ent? But every difference of acts does not infer a difference of power. Indeed, simple apprehension differs from judgment and reasoning; which yet are the acts of the same faculty.

V. Nor ought this to be looked upon as a new assertion. Scotius long ago maintained, that the understanding and will differed neither among themselves, nor from the soul.* Scaliger, in like manner, whose words we shall not scruple to transcribe.† "Although the understanding and will," says he, "are one thing, yet they are distinguished by the manner in which we conceive them. For they are proper and not accidental affections of the soul, and one thing with it. As *one*, *good*, and *true* are the affections of being; nay, one and the same thing with being itself. But they are distinguished both from it, and among themselves by definition, in this manner: because being itself is placed in the first nature; which nature does in some measure display itself, and is the cause of that *one*, *true*, and *good*. Which is a formality different from the first formality. Because the notion of being is one thing, as it is being; and another, as it is one. For the latter follows and arises from the former; but not without it; for it is one thing. Thus soul, understanding, and will are one thing. Yet the soul denotes the essence. The understanding is that very essence, as it apprehends: the will is the same with that intelligent essence, tending to enjoy the thing known or understood." Thus far Scaliger. Durandus was of opinion, that, indeed, the faculties differ really from the soul, but not from each other. An opinion, which Vossius is above all pleased with.‡ Which is sufficient for our present purpose. As we are not then to separate these faculties, no wonder though we place faith in both.

* In 2. dist. 15. qu. 1. † Exercit. 307. § 15. ‡ De idololat. *lib.* iii. c. 42.

VI. Meanwhile we observe, that, among those acts which we are about to describe, there is one principal act, in which, we apprehend, the very essence and formal nature of faith consists, as it unites us with Christ, and justifies us. This is to be carefully taken notice of in the business of justification, lest any one should look upon some acts of love, which, in different ways, are implied in the exercise of faith, as the causes of justification.

VII. Moreover, we are likewise to maintain, that those things, which we shall, for the greater accuracy, explain distinctly in particular, stand various ways mutually connected in the very exercise of faith. While the whole soul is employed about this work of God, very many actions all at once tend towards God and Christ, without observing any certain method; which the believer engaged in this work itself, has neither leisure, nor inclination to range in their proper order; nay sometimes it is impossible to do it. Yet it is expedient, that we attend to the natural process of faith, whereby its entire nature and manner may be the more thoroughly understood by us.

VIII. The first thing, which faith either comprehends or presupposes, is *the knowledge* of the things to be believed. This appears in opposition to Popish triflers, 1. From express passages of scripture, which so speak concerning faith, as manifestly to intimate, that knowledge is included in its very notion and exercise.* 2. From the nature of faith itself, which, as it doubtless means an assent given to a truth revealed by God, necessarily presupposes the knowledge of these two things. (1.) That God has revealed something. (2.) What that is, to which assent is given as a thing

* Is. liii. 11. John xvii. 3. compared with Heb. ii. 4. John vi. 69. 2 Tim. i. 3.

divinely revealed. For it is absurd to say, that a person assents to any truth, which he is entirely ignorant of, and concerning which he knows of no testimony extant, worthy of credit. 3. From the manner in which faith is produced in the elect; which is done externally by preaching and hearing of the gospel,* revealing that which ought to be believed, with the demonstration of the truth to every man's conscience,† and *internally* by the teaching of God the Father.‡ If therefore faith be generated in the heart by a teaching both external and internal, it must of necessity consist in knowledge: for knowledge is the proper and immediate effect of instruction. 4. From the consequence annexed, which is confession and APOLOGIA, or giving an answer.§ But it is impossible, that this should be without knowledge. Hilary saith well, "For none can speak what he knows not; nor believe what he cannot speak."

IX. But indeed it must be confessed, that, in the present dark state of our minds, even the most illuminated are ignorant of a great many things; and that many things are believed with an implicit faith, especially by young beginners and babes in Christ, so far as they admit, in general, the whole scripture to be the infallible standard of all things to be believed, in which are contained many things, which they do not understand, and in as far as they embrace the leading doctrines of Christianity, in which many other truths concenter, which are thence deduced by evident consequence, and which they believe in their foundation; as John writes concerning believers, that they *knew all things*,‖ because they had learned, by the teaching of the Spirit, that foundation of foundations, to which all

* Rom. x. 17. † 2 Cor. iv. 2. ‡ John vi. 45. § Rom. x. 9, 10. 1 Pet. iii. 15. ‖ 1 John ii. 20.

saving truths are reduced, and from which they are inferred. But I go a step farther. It is possible, that one, to whom God, who distributes his blessings as he pleases, has measured out a small degree of knowledge, may yet be most firmly rooted in the faith, even to martyrdom. But then it nowise follows, that faith is better described by ignorance than by knowledge; or that they do well, who cherish ignorance among the people as the mother of faith and devotion, contrary to Col. iii. 16. for we can by no means believe, what we are quite ignorant of.* And all should strive to have their faith as little implicit and as much distinct as possible; as becometh those who are *filled with all knowledge.*† For the more distinctly a person sees, in the light of the Spirit, a truth revealed by God, and the rays of divinity shining therein, the more firmly will he believe that truth. Those very martyrs, who in other respects were rude and ignorant, most clearly and distinctly saw those truths, for which they made no scruple to lay down their lives, to be most certain and divine; though perhaps they were not able to dispute much for them.

X. Moreover, those things, which are necessary to be known by the person who would believe, are in general, the divinity of the scriptures, into which faith must be ultimately resolved; more especially, those things, which regard the obtaining of salvation in Christ; which may summarily be reduced to these three heads. 1. To know, that by sin thou art estranged from the life of God, and art *come short of the glory of God;*‡ and that it is not possible, that either thou thyself, or an angel from heaven, or any creature in the world, nay, or all the creatures in the universe, can extricate thee from the abyss of misery, and restore thee to a state of happiness. 2. That thou shouldst

* Rom. x. 14. † Rom. xv. 14. ‡ Rom. iii. 23.

know Christ the Lord, *full of grace and truth,** who is that only name given under heaven, whereby we can be saved,† and in the knowledge of whom consists eternal life.‡ 3. That thou shouldst know, that, if thou wouldst obtain salvation in Christ, it is necessary thou be united to Christ by the Spirit and by faith, and give up thyself to him, not only to be justified, but also to be sanctified, and governed by his will and pleasure, *proving what is that good, and acceptable, and perfect will of God.*§

XI. To this knowledge must be joined *assent*, which is the second act of faith, whereby a person receives and acknowledges as truths, those things which he knows; *receiving the testimony of God*, and thus *setting to his seal, that God is true.*‖ This assent is principally founded on the infallible veracity of God, who testifies of himself and of his Son.¶ On which testimony, revealed in scripture, and shedding forth all around the rays of its divinity, the believer relies with no less safety, than if he had been actually present at the revelation of all these things. For when the soul, enlightened by the Spirit, discerns those divine truths, and in them a certain excellent *theoprepy* (or beauty worthy of God) and a most wise and inseparable connection of the whole, it cannot but assent to a truth, that forces itself upon him with so many arguments; and as securely admit what it thus knows, for certain, as if it had seen it with its own eyes, or handled it with its own hands, or being taken up into the third heavens, had heard it immediately from God's own mouth. Whatever the lust of the flesh may murmur, whatever vain sophists may quibble and object, though perhaps the soul may not be fit to answer or solve all objections,

* John i. 14. † Acts iv. 12. ‡ John xvii. 3. § Rom. xii. 2.
‖ John iii. 33. ¶ 1 John v. 9, 10.

yet it persists in the acknowledgment of this truth, which it saw too clearly, and heard too certainly as it were from the mouth of God, ever to suffer itself to be drawn away from it by any sophistical reasonings whatever. *For I have not followed,* says the believing soul, *cunningly-devised fables, when I believed the power and coming of our Lord Jesus Christ,* but *in the Spirit was eye-witness of his majesty,* and *heard his voice from heaven.** And thus faith is accompanied with HUPOSTASIS, *substance,* and ELENCHOS, *evidence,*† and PLEROPHORIA, *full persuasion,* or *assurance.*‡ It will not be unprofitable to consider a little the meaning of these words.

XII. The apostle speaks more than once of PLEROPHORIA, *plerophory,* or *full assurance:* as Col. ii. 2. PLEROPHORIA SUNESEOS, *the full assurance of understanding;* Heb. vi. 11. PLEROPHORIA TES ELPIDOS, *the full assurance of hope;* Heb. x. 22. PLEROPHORIA PISTEOS, *full assurance of faith.* According to its etymology, the word *plerophory* denotes *a carrying with full sail;* a metaphor, as it should seem, taken from ships, when their sails are filled with a prosperous gale. So that here it signifies the vehement inclination of the soul, driven forward by the Holy Spirit, towards an assent to the truth it is made sensible of. Hesychius, that most excellent master of the Greek language, explains it by BEBAIOTETA, *firmness.* And in that sense, PLEROPHORIA PISTEOS, plerophory of faith, is nothing but STEREOMA TES EIS CHRISTON PISTEOS, *the steadfastness of faith in Christ,* as the apostle varies those phrases, Col. ii. 2. 5. and PEPLEROPHOREMENA PRAGMATA, *are things*

* 2 Pet. i. 16, 18. † Heb. xi. 1. ‡ Rom. iv. 21.

most surely or firmly believed, Luke i. 1. So firm therefore must the believer's assent be to divine truth.

XIII. The term HUPOSTASIS, *hypostasis*, *substance*, is also very emphatical, which the apostle makes use of, when he speaks of faith, Heb. xi. 1. Nor have the Latins any word that can fully express all its force and significancy. 1. HUPOSTASIS, *hypostasis*, denotes *the existence*, or, as one of the ancients has said, the *existantia*, the standing up of a thing; in which sense philosophers say, that a thing that really is, has an HUPOSTASIS, that is, *a real existence*, and is not the fiction of our own mind. And indeed faith makes the thing hoped for, though not actually existing, to have, notwithstanding, an existence in the believer's mind, who so firmly assent to the promises of God, as if the thing promised was already present with him. Chrysostom had this in his mind, when he thus explained this passage: HE ANASTASIS OU PARAGEGONEN, OUDE ESTIN EN HUPOSTASIE, ALL' HE ELPIS HUPHISTESEN AUTEN EN HEMETERA PSUCHE, "The resurrection does not yet exist in itself, but hope (let us say faith) presents it to, and makes it extant in our soul." A Greek scholast, cited by Beza, has most happily expressed the same thing: EPEIDE GAR TA EN ELPISIN ANUPOSTATA ESTIN, HOS TEOS ME PARONTA, HE PISTIS OUSIA TIS AUTON KAI HUPOSTASIS GINETAI, EINAI AUTA KAI PAREINAI TROPON TINA PARASKEUAZOUSA, DIA TOU PISTEUEIN EINAI, "As things hoped for are not yet extant, as not being present, faith becomes a kind of substance and essence of them, making them in some measure extant, and present with us, in that it believes them to be." 2. HUPOSTASIS also signifies a *base* or *foundation*, in which sense Diodorus Siculus, quoted by Gomarus, has said, HUPOSTASIS TOU TAPHOU,

that is, the *foundation of the sepulchre*. And Calvin's interpretation looks this way: "Faith," says he, "is hypostasis, that is, a prop or possession, on which we fix our feet." 3. It also denotes *subsistence*, or *constancy*, without yielding to any assault of the enemy. Thus Plutarch in Demetrius, OUDENOS UPHISTAMENOU TON ENANTION, ALLA PHEUGONTON, "none of the enemy standing their ground, but all giving way." And Polybius, in his description of Horatius Cocles, they feared OUCH' HOUTO TEN DUNAMIN, HOS TEN HUPOSTASIN AUTOU, "not so much his strength, as his firmness and resolution," not to give way. And indeed there is something in faith, that can with intrepidity sustain all the assaults of temptations; and not suffer it to be moved from an assent to a truth once known. Now, if we join all these things together, we may assert, that faith is so firm an assent to divine truth, as to set things future before us, as if they were present; and that it is a prop to the soul, on which it fixes its foot, without yielding to any assault whatever.

XIV. Nor ought it to be omitted, that the apostle calls faith ELENCHOS OU BLEPOMENON, *the evidence of things not seen*. Now, ELENCHOS denotes two things. 1. *A certain demonstration*. Aristotle* says, ELENCHOS DE ESTIN, HO MEN ME DUNATOS ALLOS ECHEIN, ALLA HOUTOS HOS HEMEIS LEGOMEN; "Demonstration is what cannot possibly be otherwise, but must necessarily be as we affirm." 2. *Conviction of soul* arising from such a demonstration of the truth: as Aristophanes in Pluto, SUG' ELENXAI M' OUPO DUNASAI PERI TOUTOU, "You cannot convince me of that." There is therefore in faith, if it be ELENCHOS, *a demonstration*, a certain conviction

* Rhetoric. c. 14.

of soul, arising from that clear and infallible demonstration. Now, this demonstration of truth rests on the testimony of God, who cannot deceive: from which faith argues thus: Whatever God, who is truth itself, reveals, cannot but be most true, and worthy of all acceptation, though perhaps I may not be able to see it with my eyes, or fully conceive it in my mind.

XV. All this tends to instruct us, that the assent, which is in faith, has a most certain assurance, which no certainty of any mathematical demonstration can exceed. Wherefore they speak very incautiously, who maintain, there may be falsehood in divine faith; since the proper object of faith is the testimony of God; which is necessarily true, and more certain than any demonstration. Nor can any places of scripture be brought, in which any thing that is not true, is proposed to man's belief.

XVI. But we are here to remove another difficulty: If faith is such a certain and firm assent, are those then destitute of true faith, who sometimes waver even with respect to fundamental truths? I answer, 1. We describe faith, considered in the idea, as that Christian virtue or grace, to the perfection of which we all ought to aspire; and not as it sometimes subsists in the subject. 2. There may at times be waverings, staggerings, and even inclinations to unbelief, in the best of believers, especially when they are exposed to some violent temptation; as is evident from the waverings of Asaph, Jeremiah, and others about the providence of God: but these are certain defects of faith, arising from the weakness of the flesh. 3. Faith continually wrestles with those temptations; it never assents to those injections of the devil, or the evil desires of the carnal mind; nor is it ever at rest, till having entered the sanctuary of God, it is confirmed, by the teaching

Spirit of faith, in the contemplation and acknowledgment of those truths, about which it was staggered. There at length, and no where else, it finds rest for the sole of its feet.

XVII. That which follows this assent is the *love* of the truth, thus known and acknowledged; and this is the *third* act of faith, of which the apostle speaks 2 Thess. ii. 10. For since there is a clear manifestation of the glory of God in saving truths, not only as he is true in his testimony, but also as his wisdom, holiness, justice, power, and other perfections shine forth therein, it is not possible, but the believing soul, viewing these amiable perfections of the Deity in those truths, should break out into a flame of love to them, exult in them, and glorify God. Hence the believer is said *to give glory to God*,* and *to love his praise*† (glory.) Above all, the soul is delighted with the fundamental truth concerning Christ. It loves it as an inestimable treasure, and as a pearl of great price. It is *precious* to believers,‡ that is, *most precious*. It is indeed true, that love strictly speaking, is distinguished from faith; yet the acts of both virtues, or graces, are so interwoven with one another, that we can neither explain nor exercise faith without some acts of love interfering: such as is also that of which we now treat. This also is the observation of some of the greatest divines before me. As, not to mention others at present, Chamierus, Panstrat. tom. iii. lib. xii. c. 4. No. 16. Wendelin, Theol. lib. ii. c. 24. ad thes. 8. And both of them cite Augustine in their favor, who asking, "What is it to believe in God?" answers, "It is by believing to love." See also le Blanc, a divine of Sedan, in Thes. de fidei justificantis natura, &c. sect. 95. But if any will call this love, according to the gloss of the schools, *an im-*

* Rom. iv. 20. † John xii. 43. ‡ 1 Pet. ii. 7.

perate, or *commanded act* of faith, he is indeed welcome to do so for us; if he only maintain that it is not possible, but the believing soul, while in the exercise of faith, must sincerely love truth, as it is in Christ, when known and acknowledged, rejoicing that these things are true, and delighting itself in that truth: far otherwise than the devils and wicked men, who, what they know to be true, they could wish to be false.

XVIII. Hence arises a *fourth* act of faith, *a hunger and thirst after Christ*. For the believing soul knowing, acknowledging, and loving the truths of salvation, cannot but wish, that all those things which are true in Christ, may also be true to him, and that he may be sanctified and blessed by those truths: and he seriously desires, that, having been alienated from the life of God through sin, he may be again sealed unto the glory of God by free justification, and in that by sanctification. This is that *hunger* and *thirst after righteousness*, mentioned Matth. v. 6. And pray what reason can be given, why he who believes and feels himself a most miserable creature, and is fully persuaded, that he can be delivered from his misery by nothing either in heaven, or on earth; who sees, at the same time, the fulness of that salvation which is in Christ; and is assured he can never obtain salvation, unless he be united to Christ; who, from his very soul, loves that truth that treats of the fulness of salvation which is in Christ alone, and in communion with him; how is it possible, I say, that such a person should not seriously and ardently desire to have Christ dwelling in him, seek, and pant after this, and indeed with such longings, as nothing short of the possession of the thing desired can satisfy; as hunger and thirst are only allayed by meat and drink?

XIX. This hunger and thirst are followed by *a receiving of Christ the Lord* for justification, sanctification,

and so for complete salvation: which is the *fifth*, and indeed the formal and principal act of faith. Thus the heavenly Father freely offers his Son to the sick and weary soul; and Christ the Lord offers himself with all his benefits, and the fulness of salvation which is in him, saying, *Behold me, behold me.** And the soul, now conscious of its own misery, observing with joy and hope the fulness of salvation that is in Christ, and earnestly desiring communion with him, cannot but lay hold on, and receive, with the highest complacency of soul, that extraordinary blessing thus offered, and thus, by receiving, appropriate or make it his own. And by this act, at length, Christ becomes the peculiar property of the believing soul. Thus it lays claim to whatsoever is Christ's, which is offered at the same time with Christ, and above all, the righteousness of Christ, which is the foundation of salvation. And in this manner, by apprehending Christ, he is united to him; and being united to him, he is judged to have done and suffered, what Christ, as his Surety, did and suffered in his room and stead. And thus it is easy to understand, how we are justified by faith on Christ.

XX. The scripture more than once represents this act of faith in express terms. Remarkable is the passage, John i. 12. *As many as received him*, which is equivalent *to them that believe on his name;* and Col. ii. 6. *As ye have therefore received Christ Jesus the Lord;* to which may be added, what the Lord has very emphatically said, Is. xxvii. 5. JACHADSEK BEMANGUDSI, *Let him take fast hold of my strength*, or *my tower;* so as not to let it go. For HACHDSIK, *to take fast hold of*, and SHALACH, *to let go*, are opposed, Prov. iv. 13.

* Is. lxv. 1.

XXI. But because the soul, thus apprehending Christ for salvation, does at the same time *recline*, and *stay itself upon* him; therefore this act of faith is explained by this metaphor also; as Psal. lxxi. 6. *By thee* NGALÆCHA NISMACHTI *have I been holden up* (stayed). Is. xlviii. 2. *stay themselves upon the God of Israel*, pretending to, and feigning a true faith: NISHNGAN, *he is stayed*, is another term used, Is. l. 10. *Stay upon his God;* add Is. x. 20. 2 Chron. xvi. 7, 8. If you would subtilly distinguish this act of the believing soul, thus reclining and thus staying itself upon Christ, from the act of receiving Christ, and make it posterior thereto, I shall not oppose it. Let us therefore call this the sixth act of faith.

XXII. Which, we think, is very significantly expressed by the Hebrew word HÆEMIN, which HÆEMIN properly signifies, *to throw one's self in order to be carried* on the truth and power of another; as an infant throws itself to be carried on the arms of its nurse. For it is derived from AMAN which properly signifies *to carry:* hence AMON, *a carrier*, *a nursing-father*, Numb. xi. 12. *Carry them in thy bosom, as* HAOMEN, *a nursing-father beareth the sucking child:* and TEAMANA signifies *to be carried*, Is. lx. 4. *Thy daughters shall be nursed* (carried) *at thy side.* Instead of which it is said, Is. lxvi. 12. NGAL TZAD TINNASEU, *Ye shall be borne upon* her sides. And Christ really BECHEKO ISA, *carries* believers as nurselings, *in his bosom*, Is. xl. 11. for Moses also uses that similitude, *The Lord thy God bare thee, as a man doth bare his son*, Deut. i. 31. *Underneath are the everlasting arms*, Deut. xxxiii. 27: HÆEMIN therefore, in virtue of its signification, denotes *to give up one's self to be carried* by Christ, and so to cast himself into his bosom and

arms. By which similitude the activity of the believing soul towards Christ is most elegantly expressed.

XXIII. Moreover, when the believing soul so receives Christ and leans upon him, it not only considers him as a *Saviour*, but also as a *Lord*. For he receives a whole Christ, and receiveth him just as he is. Now, he is no less Lord than a Saviour. Yea, he cannot be a Saviour, unless he be likewise a Lord. In this doth our salvation consist, that we neither belong to the devil, nor are our own, nor the property of any creature, but of Christ the Lord. Faith therefore *receives Christ the Lord*.* Nor does Christ offer himself as a husband to the soul upon any other condition but this, that he acknowledge him as his Lord.† And when the soul casts himself upon Jesus, he, at the same time, renounces his own will, and surrenders himself up to the will of Jesus, to be carried whithersoever he pleaseth. Hence there is also in faith a humble surrender and giving up one's self, whereby the believer, as in duty bound, yields himself, and all that is his, to Christ, who is freely given him. *I am my beloved's, and my beloved is mine*;‡ *gave their own selves to the Lord*.§ Almost in the same form as Amasai, with his companions, gave themselves up to David, *Thine are we, David, and on thy side, thou son of Jesse*.‖ And this our surrender to Christ, which we account the seventh act of faith, is the continual fountain and spring of all true obedience, which is therefore called ΗΥΠΑΚΟΗ ΠΙΣΤΕΟΣ, obedience flowing from faith, *the obedience of faith*.¶

XXIV. After the believing soul has thus received Christ, and given himself up to him, he may and

* Col. ii. 6. † Psal. xlv. 10, 11. ‡ Cant. vi. 3. § 2 Cor. viii. 5. ‖ 1 Chron. xii. 18. ¶ Rom. i. 5.

ought thence to conclude, that Christ with all his saving benefits are his, and that he shall certainly be blessed by him; according to this infallible syllogism, or reasoning of faith: "Christ offers himself as a full and complete Saviour to all who are weary, hungry, thirsty, to all who receive him, and are ready to give themselves up to him; but I am weary, hungry, &c. Therefore Christ has offered himself to me, is now become mine, and I his, nor shall any thing ever separate me from his love." This is the eighth, and the reflex act of faith, arising from consciousness or reflection.*

XXV. Hence, in fine, the soul, now conscious of its union with Christ by faith, obtains *trust* or *confidence*, tranquility, joy, peace, and bold defiance to all enemies and dangers whatever, a glorying in the Lord, a glorying in adversity; while the soul *leans (stays itself) with delight on its Beloved;* MITHRAPPÆKÆTH with stretched out arms throwing itself, or with its elbow sweetly leaning, upon him (MERAPPEK signifies, according to the Talmudists, the *arm-pit)* being assured of mutual communion and mutual love, while it sings, *I am my beloved's, and his desire is towards me;*† it piously exults and delights itself in its Lord, is inebriated with his love, rejoices *with joy unspeakable and full of glory (glorious)*‡ and savingly melts at the glowing flames of reciprocal love; in one word, *rejoices in the hope of the glory of God.*§

XXVI. We shall now briefly compendize, as it were, in one view, what we have so largely explained. Faith comprehends the knowledge of the mystery of God and of Christ in the light of grace, the truth of which mystery the believer acknowledges with full as-

* Gal. ii. 20. 2 Tim. i. 12. Rom. viii. 38. † Song. vii. 10.
‡ 1 Pet. i. 8. § Rom. v. 2.

sent of mind, on the authority of the testimony of God: And not only so, but he is also in love with that truth, exults therein, and glorifies God; he likewise ardently desires communion with Christ; that the things which are true in Christ, may be also true to him for salvation: wherefore, when Christ is offered to him by the word and Spirit, he receives him with the greatest complacency of soul, leans and rests upon him, and gives and surrenders himself to him; which done, he glories that Christ is now his own, and most sweetly delights in him, reposing himself under the shadow of the tree of life, and satiating himself with its most delicious fruits. This is the *faith of God's elect*,* an invaluable gift, the bond of our union with Christ, the scale of paradise, the key of the ark of the covenant, with which its treasures are unlocked, the never-ceasing fountain of a holy, quiet, and blessed life.

XXVII. If any imagines that he speaks more exactly, when he distinguishes these acts of faith, so as to think some of them precede faith strictly so called; as the knowledge of revealed truth, to which some excellent divines add a pious affection of the will towards God; that other acts belong to the very form or essence of faith, as assent, hunger and thirst after righteousness, the receiving of Christ as Lord and Saviour, and the soul's flying to him for refuge; and that other acts of faith are accidental, which agree only to a confirmed and strengthened faith; as the assurance that Christ is now become mine, and the most delightful reliance upon him as mine, joined with exultation and glorying in him: we see no reason why such a person may not enjoy his accuracy, without any displeasure to us: for we only intended to shew, that all these things concur in the full practice of faith.

* Tit. i. 1.

XXVIII. From what has been said, it is evident, that the faith usually called *historical* and *temporary*, though I question the propriety of that name, very widely differs from *saving* faith, which we have thus far described. They call an *historical* faith *a naked assent given to the things contained in the word of God, on the authority of God, by whom they are asserted, but without any pious motion of the will.* But since this assent may be given not only to the historical parts of the sacred writings, but also may extend to the precepts, doctrines, promises, and threatenings, the character of *historical* given to that faith seems to be too restricted. Unless perhaps it be so called, with respect to the manner in which it is conversant about its object. For as he who reads histories of transactions with which he has no concern, barely contemplates them, without being inwardly moved or affected by them ; so they who have that kind of faith, do only, in an idle and careless manner, observe and think of those things, which are taught in the word of God, but do not reduce them to practice : though it is not universally true, that even the most ancient histories, and the things which concern another world, are read without any affection, emotion, and application. It had therefore been better to call this faith *theoretic* or *a naked assent.*

XXIX. Our Lord* calls that a *temporary* faith, which, besides that general assent, exults in the known and acknowledged truth, makes profession thereof, and stirs up many emotions in the heart and actions in the life, which exhibit some appearance of piety ; but for a time only, while every thing is prosperous under the gospel ; but falls off, when the storms of persecution assault it. This is wisely called by our Lord PROSKAIROS, *temporary*, or *for a while.* But as it may, and

* Matth. xiii. 21.

even does, frequently happen, that, in the prosperous state of the church, men may persevere to the end of their life in this profession of faith, and imaginary joy, and in such a course of life as they suppose to be sufficient for piety; so this being a constant but not saving, is not so properly called temporary faith, that being the title which our Lord only gave to the faith of apostates. We might rather perhaps call it *præsumtuosam fidem, a presumptuous faith*, if the purity of the Latin tongue would admit of it.

XXX. But it is needful for our consolation, that we distinctly know, how this may be distinguished from a true, lively, and saving faith, which it boldly, though falsely resembles. And, first, there is no small difference in the *acknowledgment* of revealed truths; to which, as to truths, this presumptuous faith really assents; but as it is destitute of the true light of the Spirit, it sees not the proper form or beauty of these truths, and as they are truths in Christ; it does not observe the perfections of God shining in them; does not rightly estimate their value: when it begins first to know them, it is indeed taken with the novelty and rarity of them, but neither burns with an ardent love to them, nor labours much to have them, not only impressed upon the soul, but also expressed in the life and conversation: and as often as other things present themselves to the mind, which flatter it with a great shew of pleasure or profit, it easily suffers the ideas of those truths, which oppose that advantage, to be blotted out; and is on the point of wishing, these were no truths, which, in spite of itself, it is constrained to acknowledge for such. But these things are quite the reverse in true faith, as we shewed, § 17.

XXXI. *Secondly*, There is a great difference *in the application of the promises of the gospel.* For presump-

tuous faith does not proceed in the right method. It rashly imagines, that the salvation promised in the gospel, belongs to itself, either upon no foundation, or upon a false one. For sometimes these persons, without any trial or self-examination, which they avoid as too troublesome and inconvenient to their affairs, foolishly flattering themselves, proudly lay claim to the grace of our Lord; and securely slumber in this vain dream, without either inquiring, or being willing to inquire, what is the foundation of this their imagination. Sometimes they lay for a foundation of their confidence, either that perverse notion concerning the general mercy of God, and I know not what easy method of salvation by the gospel-covenant; or an opinion of the sufficiency of their own holiness, because they are somewhat less vitious than the most profligate; or the external communion of the church and religious worship; or the security of their sleeping conscience, and the pleasing fancies of their own dreams, which they take for the peace of God, and the consolation of the Holy Spirit. With these and the like vanities of their own imagination they deceive themselves, as if these things were sufficient marks of grace. But true believers, from a deep sense of their misery, panting after the grace of the Lord Jesus, and laying hold of it with a trembling humility, dare not boast of it, as already become theirs, till, after a diligent scrutiny, they have found certain and infallible evidences of grace in themselves. It is with a profound humility, a kind of sacred dread, and a sincere self-denial, that they approach to lay hold on the grace of Christ. And they do not boast of having laid hold of this, till after an exact examination, first of the marks of grace, and then of their own hearts. But it is otherwise in both these respects with presumptuous persons; who rashly lay hold on what is

not offered them in that order (for God does not offer security and joy to sinners, before the soul is affected with sorrow for the guilt of past sins, and a due solicitude about salvation) and then presumptuously boast of their having laid hold on grace; but they cannot produce any necessary arguments to make it appear that they are partakers of it.

XXXII. The *third* difference consists in that *joy* which accompanies or follows both sorts of faith; and that is twofold: 1. In respect to the *rise*: 2. In respect of the *effect* of that joy. In presumptuous faith, joy arises partly from the novelty and rarity of the things revealed (for the knowledge of a truth which is more rare and abstruse, gives delight to the understanding, as the enjoyment of a good does to the will) partly from that vain imagination, that the good things offered in the gospel belong to them; of which they have, from the common gifts of the Holy Spirit, some kind of taste, but a very superficial one, affecting only the outside of their lips. But in a lively faith, there arises a joy much more noble and solid, from a love of those precious truths, by the knowldge of which the soul, taught of God, justly esteems itself most happy; from a hope that is not fallacious, and a sure persuasion of its own spirit, with the superadded testimony of the divine Spirit concerning the present grace of God and future glory; and lastly, from a most sweet sense of present grace, and a foretaste of future glory. And as the causes of both these joys are so diverse, no wonder that the effects are very different too. The first makes the soul full of itself, leaves it empty of the love of God, and by its vain tickling heightens the sleep of carnal security. But the latter strikes believers with an incredible admiration of the unmerited love of God to man, inflames them with a mutual return of love to

the most kind and bountiful Jesus, and inspires them with a solicitous care, lest they commit any thing unworthy of that infinite favor of God, or grieve and sadden the Spirit of grace, who hath dealt kindly with them.

XXXIII. The *fourth* difference consists in the *fruits*. For presumptuous faith either sinks men in the deep sleep of security, so as they snore profoundly in indulging the flesh; or brings with it some outward change of conduct for the better, and makes them, in a certain measure, to *escape the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ*;* or when it operates in the most excellent manner, it excites some slight and vanishing purposes and endeavours after a stricter piety, but does not purify the heart itself, nor introduce new habits of holiness; and whenever either the allurements of the world and the flesh, or some inconveniencies attending gospel-piety, assault them more strongly than usual, they immediately grow weary in that course of goodness they had entered upon, and return as *swine that were washed, to their wallowing in the mire*. By that superficial knowledge of evangelical truth, and of a good so pleasing and useful, as well as honorable, which is held forth by the gospel, and which is not deeply imprinted on their minds, they are indeed stirred up to some amendment of life: but when the matter stands upon the acquisition of some present good, or the avoiding some imminent calamity, the ideas of true and of good, which the gospel had suggested to them, are so obliterated, that they prefer the obtaining a present pleasure or advantage, or the avoiding a present impending evil, to all the promises of the gospel, and to all evangelical piety. But a lively faith impresses on the soul, in such deep charac-

* 2 Pet. ii. 20.

ters, the image of what is right and good, that it accounts nothing more lovely, than to endeavour after it to the utmost of its power; it paints in such lively colours, the most shining holiness of the Lord Christ, that the soul beholding it with supreme affection, is transformed into its image;* it so pathetically represents the love of a dying Christ, that the believer accounts nothing dearer, than, in return, both to live and die to him;† the meditation of the promised happiness is so deeply engraved on his mind, that he is ready, for the sake of it, to try all things, to hear all things;‡ and thus it purifies the heart itself,§ in order to the practice of a sincere and constant piety; which, in consequence of a more lively or more languid faith, is itself either more lively or more languid.

XXXIV. Having considered these things concerning the nature of a living faith, and its difference from that which is presumptuous, let us now further inquire how a person *may be conscious of his own faith.* Now, that it is both possible and usual for believers to have a consciousness of their own faith, Paul not only teacheth us by his own example, *I know whom I have believed,*‖ but also by that admonition directed to all, *Examine yourselves, whether ye be in the faith, prove your own selves.*¶ Which admonition would have been in vain, if it had been possible for them, by examining and proving themselves, to attain to the knowledge of what they search after. Yea, that it is possible, he expressly enough insinuates, by adding, *Know ye not your own selves, how that Jesus Christ is in you?*

XXXV. Nor is it difficult to understand, how this consciousness of faith may arise in believers. For first

* 2 Cor. iii. 18. † Gal. ii. 20. ‡ 2 Cor. iv. 16, 17, 18.
§ Acts xv. 9. ‖ 2 Tim. i. 12. ¶ 2 Cor. xiii. 5.

it behoves them to be well instructed, from the word of God, about the nature of saving faith. Nor is it necessary to harass the minds of the weak with a multiplicity of marks. Only let the principal and essential acts of a true faith be explained to them in a simple and clear manner; let the difference between a strong and weak faith be inculcated; between a lively and a languid; between a calm faith and that shaken by many temptations; and let them be put in mind, that not only a weak, a languid, and a shaken faith is nevertheless true; but also that, in examining themselves, a weak faith is not to be tried by the idea of a strong faith; nor a languid by that of a lively; nor that which is shaken by the idea of a calm and quiet faith; but that each is to be compared with its own proper idea. This being well understood, let every one examine himself, whether he puts forth acts agreeable to what we have now described. Which no person, who attends to himself, can be ignorant of. Every one is immediately conscious to himself of what he thinks and wills, for this very reason that he thinks and wills it: for faith is an act of the understanding and will.

XXXVI. Perhaps some body may reply, If it is so very easy to have a consciousness of one's own faith, whence then happens it, that very many believers are tormented with such troublesome waverings about this matter? There is more than one reason for this: 1. It often happens, that they have either formed to themselves a wrong notion of saving faith, or unadvisedly taken up with what others have as uncautiously drawn up to their hand. Thus we have learned by experience, that not a few afflicted souls have thought, that the essence of faith consists in the assured persuasion and delightful sense of the love of God, and in the full assurance of their own salvation. And not observing

these things in themselves, they have, by an unfavorable sentence, crossed themselves out of the roll of believers. But these very persons being better informed of the nature of faith, and taught that these things were rather glorious fruits of an established, than essential acts of a true faith, have gradually returned to a more composed mind. 2. It also sometimes happens, that believers are tossed with so many storms of temptations, that they do but little, nay, are unable to distinguish the proper acts of their own souls: for while they are in that case, they perform every thing in such a confused and inconsistent manner, that, during that disorder, they cannot clearly discern the state and frame of their own heart; while the thoughts of their mind and the emotions of their will succeed and cross each other with a surprising variety. 3. Sometimes too it is difficult, especially in an afflicted state of soul, to compare their own acts with the description of true faith, or, to speak more clearly, to compare the rule with that which they want to bring to it, especially when one has proposed to himself the idea of a lively faith, and finds in himself only a languid one. In that case, it can scarcely be otherwise, but that, when he sees so little agreement, nay, the greatest difference between the two, he must form a less favorable judgment of his own faith.

XXXVII. It is not, indeed, absolutely necessary to salvation, that one should know that he believes: for the promise of salvation is annexed to the sincerity of faith,* not to the knowledge one may have of his faith. Yet it is expedient that every one should, by an accurate scrutiny, inquire into the sincerity and truth of his faith. 1. In order to render due thanks to God for this invaluable gift. For if Paul did so often return thanks.

* Mark xvi. 16. John iii. 16.

to God for the faith of others,* how much more incumbent is it to do so for one's own faith? But he cannot do this, unless he knows that he does believe. 2. That he may have strong consolation in himself: for the consciousness of our faith at the same time gives us assurance of salvation. Thus the apostle joins these two together: *I know whom I have believed, and I am persuaded he is able to keep that which I have committed unto him against that day.*† 3. That, with the greater alacrity, he may run the race of piety: for he who is assured that he acts from faith, is also assured, that *his labour shall not be in vain in the Lord;* and this assurance makes the believer *steadfast, immoveable, always abounding in the work of the Lord.*‡

* Eph. i. 15, 16. Phil. i. 3. Col. i. 3, 4. 1 Thess. i. 2, 3. 2 Thess. i. 3. † 2 Tim. i. 12. ‡ 1 Cor. xv. 58.

CHAP. VIII.

Of Justification.

THAT faith of which we treated in the former chapter, as *saving*, is usually also called *justifying* in the divinity-schools. And since *Justification* is its first memorable effect, it will by no means be improper to speak of it now; and that with the greater accuracy, as it so nearly concerns the whole of religion, that we stumble not in explaining this article. The doctrine of justification spreads itself through the whole system of divinity; and as the foundation is either solidly or superficially laid, the whole building rises more firm and graceful, or being badly founded threatens an opprobrious fall. The pious Picardians, as they were cal-

led in Bohemia and Moravia, valued this article at its true price, when, in their *confession of faith, art.* 6. speaking of *justification*, they thus write: "This sixth article is accounted with us the most principal of all, as being the sum of all Christianity and piety. Wherefore our divines teach and handle it with all diligence and application, and endeavour to instil it into all." Let us to the utmost of our power imitate them in this, beginning with its name.

II. To *justify*, in Hebrew HATZDIK, in Greek DIKAIOUN, is very frequently and ordinarily used in a *declarative* sense, and signifies to *account, declare, prove* any one *just*. Which is manifest from those places of scripture, where it occurs as the act of a judge, as Psal. lxxxii. 3. HATZDIKU, *Do justice to* (justify) *the afflicted and needy;* and this is especially the case, when it is opposed to condemnation, as Deut. xxv. i. Prov. xvii. 15. Is. v. 22, 23.

III. And doubtless this word has such a signification, when *God* is said to *be justified*, as Psal. li. 4. *That thou mightst be justified when thou speakest;* that is, that thou mightst be declared, proved, acknowledged to be just, when thou pronouncest sentence. In like manner, Matth. xi. 19. *Wisdom is justified of her children;* that is, they who are truly regenerated of God by the gospel, have accounted the wisdom of God, which the Scribes and Pharisees falsely accounted foolishness, to be, as it really is, the most consummate wisdom, and cleared it from the calumny of folly, with which it was branded. In the same sense it is said, Luke vii. 29. *All the people and the publicans justified God.*

IV. Nor can this word have any other than a forensic signification, when Christ is said to be *justified*, 1 Tim. iii. 16. and still more fully Is. l. 8. where the

Lord himself thus speaketh: *He is near that justifieth me, who will contend with me? Let us stand together; who is mine adversary?* Almost in the same manner as the apostle speaks of the elect, Rom. viii. 33, 34. How was Christ justified? 1. When the Father declared, that he was holy and without spot, according to his mind and will, and even such *in whom he was well pleased*, Matth. iii. 17. and chap. xvii. 5. 2. When he pronounced him innocent of all the crimes, with which he was falsely accused, and for which he was unjustly condemned. 3. When he declared, that he had made full satisfaction to his justice, and was no longer under the guilt of those sins, which, as Surety, he took upon himself. The two former acts of justification respect Christ as man; the last as Mediator. And in this respect he is called *the righteous (or just) servant of God*, Is. liii. 11. not only as holy and without sin in himself, but as one who also fulfilled all that righteousness to which he bound himself by his own voluntary engagement, whereby, though he was the Son, yet he became the servant of God; and, by his resurrection, was declared to have performed the whole, and so was exalted to that state, that he might be able to justify many, or procure righteousness for many, by virtue of his own righteousness.

V. But we are not to imagine, we have accomplished any great matter, when we have shewn, that justification is often taken in a forensic sense. For scarce any who love to be called Christians, have such a bold front, or stubborn mind, as to deny it. Certainly the Popish doctors themselves generally own it; Bellarm. de justificat. lib. i. c. 1. Becan. sum. theol. tom. ii. tract. 4. c. 3. Tirin. controvers. 15. No. 1. Nor do they deny, that Paul himself sometimes treats of justification in that sense: Estius in comm. ad Rom.

ii. 13. observes, that to be *justified* there, is the same thing as to be *adjudged, declared, accounted righteous, according*, says he, *to the most usual language of scripture.* Which interpretation Ruardus Tapperus also approves, ad art. viii. p. 32. I will do my * townsman the honor to quote his words. "As to what was aforesaid," says he, "it is to be considered, that, in scripture, to be justified, not only signifies, to be endowed and adorned with righteousness; but sometimes also to be pronounced, declared, adjudged, allowed, and esteemed just or righteous. According to which interpretation, blessed Augustine explains the apostle Paul's expression, *The doers of the law shall be justified;* that is, says he, shall be accounted and esteemed just." In like manner, Cornelius a Lapide on Rom. viii. 33. *It is God that justifieth*, thus comments: "It is God that acquits these elect persons, namely, his faithful people and true Christians, from their sins, and absolves from the charge brought against them by sin and the devil, and pronounces them just *or righteous.*" The state of the controversy, therefore, between us and the doctors of the church of Rome, is not, whether justification be sometimes taken in a forensic sense: for that is confessed on both sides.

VI. What then? Are we thus to state the question; namely, whether the term, to justify, has *always* in scripture a forensic sense? But the most eminent Protestant divines do not affirm this, and therefore it would be too harsh and inhuman to charge them with prevarication, on that account. Beza on Tit. iii. 7. thus comments: "I take the term justification in a large sense, as comprehending whatever we obtain from Christ, as well by imputation, as by the efficacy of the

* Enchusano meo. For it seems, Tapperus was born at Enkhuysen as well as Witsius.

Spirit in our sanctification, that we may be ΑΡΤΙΟΙ, that is, perfect and complete in him. Thus also the term, justify, is taken Rom. viii. 30." Much to the same purpose Thysius in Synops. purior. theolog. Leyden. disput. 23. § 3. "Nor yet do we deny, that, on account of their very great and close connection, justification seems sometimes to comprise sanctification also, as a consequent, Rom. viii. 30. Tit. iii. 7." &c. I shall add one testimony more, namely, Chamierus, Panstrat. tom. iii. lib. 10. c. 1. No. 6. who speaks to this purpose: "We are not such ridiculous judges of words, as not to know, nor such impertinent sophisters, as not to allow, that the terms, justification and sanctification, are put one for the other: yea, we know, that they are called saints principally on this account, that in Christ they have remission of sin. And we read in the Revelation, *Let him that is righteous, be righteous still;* which can only be understood of the progress of inherent righteousness; and we deny not, that there may be a promiscuous use of the words perhaps in other places."

VII. And indeed this ingenuity of these very great men is not to be too much canvassed, who, though they have granted so much to their adversaries, have yet in the main question happily triumphed over them. Nevertheless we see no sufficient reasons why they should have been so illiberal to them. No violence would be put on the alledged passages, if in them the term justification should be taken in the sense, in which Paul commonly takes it: nor doth it appear, that all things would have flowed less agreeably.

VIII. What should hinder us from explaining Rom. viii. 10. in this manner? *Whom he did predestinate*, that is, whom, by his most free and immutable decree, he has chosen to grace and glory, *them he also called*,

that is, by his word and Spirit he sweetly invited, and powerfully drew them from a state of sin and misery, to communion with Christ, and being endowed with faith regenerated them: *and whom he called, them he also justified;* that is, as soon as they were united to Christ by the Holy Spirit and by faith, he, on the account of the merits of Christ imputed to them, acquitted them from the guilt of sin, and adjudged them to have a right to all the good things of Christ, as well in grace as in glory: *and whom he justified, them he also glorified;* that is, he not only gave them a right, but also put them in actual possession of the greatest blessings. 1. By sanctifying them, and transforming more and more to his own image, and making them partakers of a divine nature, which doubtless is a great degree of glory. 2. By plentifully pouring in upon them the sweetest consolations of his Spirit, which are, as it were, the preludes of joy. 3. and lastly, By making them perfectly happy, first in soul, and then in soul and body together.

IX. But we think it far more proper to comprize *sanctification* under *glorification*, than to refer it to *justification*. For it is familiar to the Holy Spirit, to delineate holiness under the names of *beauty*, *ornament*, and *glory*. Thus Psal. xciii. 5. *Holiness becometh thine house.* Psal. cx. 3. *Thy people shall be willing in the day of thy power, in the beauties of holiness.* Nay, by the very term, *glory*, holiness and righteousness are expressed, Psal. xlv. 13. *The king's daughter is all glorious within:* But what else is meant there by that glory, but the genuine holiness of believers? or as Peter speaks, 1 Pet. iii. 4. *The hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great*

price. Add Is. lxii. 2. *And the Gentiles shall see thy righteousness, and all kings thy glory;* where these two words are used alternately one for the other: and justly; for the highest pitch of our glory consists in a perfect conformity to God.* But holiness is the image of God;† so that saints who accurately express, or resemble, that image, are on that account called the *glory of Christ.*‡ Why then should we not account our conformity to God in holiness as no contemptible first-fruits of glory? Certainly Paul calls the progress made in sanctification, *a transformation* (or a being changed) *from glory to glory.*§

X. It is plain, that, with the same propriety, we may understand by justification, Tit. iii. 7. absolution from guilt, and an adjudging to eternal life. For the first work of a man, who is regenerated by the Holy Spirit, is that work of faith, the infallible consequent of which is the remission of sins; which is either succeeded by, or attended with, the hope of the inheritance of eternal life. What probable reason induces us to depart from this sense? And if we would have sanctification contained in any of the words which the apostle makes use of, why shall we not rather refer it to *regeneration and the renewal of the Holy Ghost?* For really sanctification differs no otherwise from the first regeneration and renovation, than the continuance of an act from the beginning of it. And we are sure, that the apostle exhorts the Romans, who had been for some time regenerated, to a progress in sanctification, when he writes, *Be ye transformed by the renewing of your minds;*‖ and in like manner, *Be renewed in the spirit of your mind.*¶ As the beginning of this renovation goes before justification strictly so called, so the

* 1 John iii. 2. † Eph. iv. 24. ‡ 2 Cor. viii. 23. § 2 Cor. iii. 18. ‖ Rom. xii. 2. ¶ Eph. iv. 23.

progress of it serves to promote the certainty and the sense of justification; and in both respects it was excellently well said by the apostle, that the elect are regenerated by the Holy Spirit, shed on them abundantly; that being thus justified by his grace, that is, acquitted from sin, and conscious to themselves of absolution, they might lawfully, yea, in full assurance, hope for the inheritance of eternal life.

XI. As to Rev. xxii. 11. *He that is righteous, let him be righteous still;* it does not appear, that any fuller sense can be put on these words than if we thus explain them: Whoever is reputed righteous before God by faith on Christ, should think it his duty, to verify by his actions, this his justification before men, and to his own conscience; and so by faith and the exercise of it, and by studying the word of God, he may have a more and more abounding consolation concerning his righteousness. And by this reasoning too, the forensic use of this term is still retained.

XII. Others also alledge, 1 Cor. vi. 11. *But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.* But even this testimony does not prove, that justification is equivalent to sanctification, but rather the contrary. For after the apostle had said, that the *Corinthians were washed*, that is, delivered from the power of sin, he more particularly shews, wherein that washing consisteth. Now, the power of sin over man is twofold. 1. That it compels him to the servile works of wickedness. 2. That it condemns him. The *dominion* is destroyed by *sanctification;* the *power of condemning*, by *justification.* Both these are conferred on the elect *in the name of the Lord Jesus;* that is, on account of his merits, and by his authority and will; *and by the Spirit of our God*, who is the author of sanctifi-

cation, and sweetly insinuates the sentence of justification into the minds of believers. Both these benefits are sealed in baptism, to the washing of which there is here an evident allusion. Nor ought it to offend us, that sanctification is here put before justification; for a diligent inquirer cannot but know, that the scripture does not always exactly observe that order, as that things first in time are set in the first place. Thus even Peter puts vocation before election.* Besides, justification consists of various articles, as we will shew more distinctly in its place.

XIII. However, I cannot conceal that there are two places, in which the term HATZDIK, *justify* may seem to denote something more than a mere declaration of righteousness, though that be also included. The first is, Is. liii. 11. *By his knowledge shall my righteous servant* JATZDIK LARABIM, *justify many.* It is indeed true, that our Lord Jesus Christ is constituted Judge by the Father, and consequently impowered to absolve his elect, who were given him: but here he is not represented as a judge, pronouncing sentence, but as the cause, which, both by merit and efficacy, brings and gives to his own people, that righteousness, on account of which they may be absolved at the bar of God. And the unusual construction of the word with LAMED, the article of the dative case, calls for our notice. It is the same, as if the prophet had said, JINGASÆ HATZDAKA, LARABIM, *He will make a righteousness unto many,* that which he himself performed as the cause of righteousness, he will communicate to many; and thus DIKAIOMA *his righteousness will redound to many unto justification of life,* as the apostle speaks, Rom. v. 18. which I would have to be compared with this passage.

* 2 Pet. i. 10.

XIV. The other testimony I hinted at, is Dan. xii. 3. where the faithful preachers of the gospel are said to be MATZDIKE HARABBIM, *justifying many*. None doubts, that it belongs to the office of the ministers of the gospel, to publish, in the name of God, absolution from sins to the contrite in heart. But the compass of their function is much more extensive. The sum is this, that, by their preaching, example, and prayers, they may bring as many as possible to such a state, as that remission of sins may be preached with special application unto them, who, by faith and repentance, are reconciled unto God, and are diligent in the practice of holiness. The ministry of reconciliation, with which they are entrusted, comprizes all these things. They who are diligent in the performance of this, are said to *justify many*, because they stir them up to repentance, which is the beginning of righteousness or holiness; to faith, whereby they lay hold on the righteousness of Christ, on account of which they may be pardoned; to the practice of a holy life, which when they prove by their works, they may obtain fuller assurance of their justification by the ministers in the name of God.

XV. We have been the fuller on the signification of this word *justify*, that, by the same means, we might shew the force of various testimonies of scripture, than which study nothing is more pleasant and useful. But when treating of justification, we shall always take that term in the *declarative* sense. Which being observed once for all, let us now address ourselves to the more accurate investigation of the thing itself.

XVI. The declaration of God concerning men, either regards some of their *particular actions*, or their *whole state*. The *actions* of men are considered, either in *relation to the rule of the divine will*, or *in comparison with the actions of others*, whether more or less evil.

God pronounces absolutely on actions, when he declares them either *evil*, condemning man in them ; as Nathan said to David in the name of God,* *Thou hast despised the commandment of the Lord, to do evil in his sight ;* or *good*, justifying a man in them ; in which sense David, having his eyes intent on the *justice of his cause* against his enemies, prays,† *Judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.* Thus God justified Job, when he declared that he *spoke of him the thing which is right.*‡

XVII. The example of Phinehas is here very memorable : *Then stood up Phinehas, and executed judgment ; and so the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore.*§ The fact of Phinehas was thus : Zimri, one of the princes of the tribe of Simeon, brought into his tent, with an incredible impudence, Cozbi a daughter of a prince of the Midianites, in the sight of the chiefs of his people, with an intent to pollute her and himself with whoredom ; while Moses, with the whole congregation, were in tears at the door of the tabernacle, to deprecate the vengeance of God already broke out. Phinehas, son of Eleazar the high priest, and himself a priest, could not bear this sight ; but being inflamed with a mighty zeal, and moved with the indignity of the action, rushed from amidst the congregation, and taking up a javelin, thrust them both through in the very act of their whoredom.

XVIII. There were many things in this action, which might seem to be faulty. 1. Phinehas was a priest, whom it did not become to defile his hands with human blood. For, if it brought guilt on a priest to be expiated by sacrifice, to have touched a dead body,

* 2 Sam. xii. 9. † Psal. vii. 8. ‡ Job xlii. 8.
§ Psal. cvi. 30, 31.

how much more to have made a living man a dead carcase? 2. He was none of the judges of Israel, whom Moses, at the command of God himself, deputed to punish the guilty, by hanging them up before the Lord.* 3. He did not observe the due order of justice, because he began with the execution. 4. The whole seemed to breathe an enraged passion of a furious mind, rather than a zeal tempered with due lenity. For these reasons, Phinehas might be thought to have been guilty of a horrid murder; and, on that account, to have forfeited the honor of the priesthood.

XIX. But it appeared plainly otherwise in the sight of God; who pronounced the action right, commending this zeal of his, and declaring, that he was so pleased with it, that on account thereof he averted his great wrath from the children of Israel. And Phinehas was so far from being divested of the priesthood for this seat, that, on the contrary, God adjudged to him and his seed after him a perpetual priesthood, by a covenant of peace that was to last forever.† And this is what David sings, *it was counted unto him for righteousness*, that is, it was judged that he had acted in a due and regular manner, and was therefore more worthy of praise and reward, than of blame and punishment.

XX. And as this man was justified in that action of his *absolutely*, so others are justified in their actions, *comparatively*, or when compared with the actions of others which are far worse. In this sense it is said, *The backsliding Israel hath justified herself more than treacherous Judah.*‡ That is, by her works she hath shewed herself more righteous and innocent, professing according to the sentiments of her heart, and not acting so hypocritically and deceitfully, as the prevaricating

* Numb. xxv. 4, 5. † Numb. xxv. 11, 12, 13. ‡ Jer. iii. 11.

and dissembling Judah, who would appear as if she was converted to me, while in the mean time she profanes my name. In like manner, *Thou hast justified thy sisters in all thine abominations which thou hast done.** Thou hast behaved in such a manner, that, in comparison of thee, they may seem to be innocent.

XXI. Thus much for the declaration of God concerning the *actions* of men. On the other hand, his declaration as to their *state*, is of several kinds. For either God considers them, *as they are in themselves*, according to inherent qualities, either *vitious* through *corrupt nature*, or *holy* and laudable through reforming *grace*; or *as they are reputed in Christ the Surety*.

XXII. God can neither consider nor declare men to be otherwise than as they really are. For *his judgment is according to truth.*† They therefore who are still under the dominion of sin, and walk with delight in their depraved lusts, are judged and declared by God to be unregenerate, wicked, and slaves of the devil, as they really are; for *by no means does he clear the guilty.*‡ But they who are regenarated by his grace, created anew after his image, and heartily addict themselves to the practice of sincere holiness, are by him absolved from the charge of profaneness, impiety, and hypocrisy, and are no longer looked upon as dead in sins, slaves to the devil, children of the world; but as true believers, his own children, restored to his image, and endowed with his life. It was thus he justified his servant Job, declaring, *that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil.*§

XXIII. And this is still the case with all believers. It frequently happens, that the devil, the accuser of the brethren, charges believers with hypocrisy before God,

* Ezek. xvi. 31. † Rom. ii. 2. ‡ Exod. xxxiv. 7. § Job i. 8.

as if they did not serve him with an upright heart; and he not only thus accuses them before God, but he also disquiets their consciences, as if all their faith and piety were only a mask and outward shew, by which they have hitherto imposed not only on others, but also on themselves. In order to calm the consciences of believers, when thus shaken by the false accuser, they have need to be acquitted from this accusation, and justified from this false testimony before God; which God also daily does, assuring the elect of the sincerity of their conversion, by the testimony of his Spirit, and thereby shewing, that *the praise of a true Jew is of him.** This justification is, indeed, very different from that other, of which we shall presently treat. For in that the person is absolved from sins, whereof he is really guilty, and which are forgiven him on Christ's account. In this we are speaking of, he is acquitted of sins, which he is not chargeable with, and is declared not to have committed.

XXIV. The *foundation* of this justification can be nothing but *inherent holiness and righteousness.* For as it is a declaration concerning a man, as he is *in himself*, so, by the regenerating and sanctifying grace of God, it ought to have for its foundation, that which is found in the man himself. *He that doth righteousness is righteous,*† says John; and Peter says, *Of a truth I perceive that in every nation he that feareth him, and worketh righteousness, is accepted with God.*‡ And Luke, in the name of God, gives this testimony to the parents of John the Baptist, that *they were righteous before God, walking in all the ordinances and commandments of the Lord blameless.*§ But yet inherent righteousness is not the foundation of this justification, from

* Rom. ii. 29. † 1 John iii. 7. ‡ Acts x. 34, 35. § Luke i. 6.

its own worthiness, or because it is a holiness exactly commensurate with the rule of the law; but because it is the work of the Holy Spirit in the elect, which God cannot but acknowledge and delight in as his own, and because the failings, with which it is always stained in this life, are forgiven for Christ's sake.

XXV. In this sense we think the apostle James speaks of justification, in that much controverted passage, James ii. 21. where he declares, that *Abraham was not justified by faith only, but also by works*, and insists upon it, that every man ought to be justified in this manner. For the scope of the apostle is to shew, that it is not sufficient for a Christian to boast of the remission of his sins, which indeed is obtained by faith only, but yet a living faith on Christ: but that besides, he ought to labor after holiness, that, being justified by faith only, that is, acquitted from the sins he had been guilty of, on account of Christ's satisfaction apprehended by faith, he may likewise be justified by his works, that is, declared to be truly regenerated, believing, and holy; behaving as becomes those who are regenerated, believing, and holy. Thus our father Abraham behaved; who, having been before now justified by faith only, that is, having obtained the remission of his sins, was afterwards also justified by his works. For when he had offered up his son to God, then God said to him, *Now I know that thou fearest God, seeing thou hast not with-held thy son, thine only son, from me.** And James insists upon it, that this last justification is so necessary to believers, that, if it be wanting, the first ought to be accounted only vain and imaginary.

XXVI. These things are evident from scripture. But, lest any, after the manner of the world, should make these things the subject of ridicule, I inform the

* Gen. xxii. 12.

more unskilful, that this is no invention of mine, but that the most celebrated divines have before me spoken of such a *justification according to inherent righteousness, and of works*. Bucer, *in altero colloquio Ratisbonensi, p.* 313. says, "We think that this begun righteousness is really a true and living righteousness, a noble and excellent gift of God; and that the new life in Christ consists in this righteousness, and that all the saints are also righteous by this righteousness, both before God and before men, *and that on account thereof the saints are also justified by a justification of works*, that is, are approved, commended, and rewarded by God." Calvin teaches much the same, *Instit. lib.* iii. *c.* 17. § 8. which concludes with these words: "The good works done by believers, are counted righteous, or, which is the same, *are imputed for righteousness*." The very learned Ludovicus de Dieu has at large explained and proved this opinion, in *Comment. ad Rom.* viii. 4. And he quotes, as agreeing with him herein, Daniel Colonius, formerly regent of the French college at Leyden. The same is also maintained by the Rev. Dr. Peter de Witte, that very able defender of the truth, in *Controversia de justificatione adversus Socinianos*. And Triglandius explains the passage of James to the same purpose with us, making use of the very same distinction of justification, in *Examine apologiæ Remonstrantium, c.* 21. *p.* 316.

XXVII. Let us now at length proceed to treat of the justification of man as a sinner, but considered as in Christ the *Surety*. As this subject is the foundation of all solid comfort, so it is full of mysteries, and perplexed with many controversies: nevertheless it is clearly delivered in the scriptures, provided men, satisfied with their simplicity, would neither shut their eyes against the light, which so freely shines upon them, nor

give way to curious subtilties, and the roving of a luxuriant fancy. We thus define the gospel-justification of a sinner: *It is a judicial, but gracious act of God, whereby the elect and believing sinner is absolved from the guilt of his sins, and hath a right to eternal life adjudged to him, on account of the obedience of Christ received by faith.*

XXVIII. This is evident, that all men, considered in themselves, are abominable sinners before God, and obnoxious to eternal death. Paul *before proved both Jews and Gentiles, that they were all under sin;* so far *that every mouth may be stopped, and all the world may become guilty before God.** But since, as we observed before, the judgment of God is always according to truth, it cannot be otherwise, but that God declare those who in themselves are sinners, and liable to death, to be really so in themselves. Yet the scripture declares, that God *justifies sinners*, that is, *acquits* them from sin, and from being liable to eternal death, and *adjudges* them a right to eternal life. And unless this were the case, the salvation and hope of all mankind whatever had been at an end. But certainly God does this agreeably to his truth and justice. It is therefore necessary, that they who are sinners *in themselves*, appear in another light to a justifying God, namely, *as considered in another*, whose perfect righteousness may be so imputed to them, as in virtue thereof they may be reputed righteous. And this is the mystery of our justification in the faith of Christ.

XXIX. After all had sinned in Adam, and come short of the glory of God, the only begotten Son of God offered himself as Surety to the Father, and promised, that, at the time appointed, he would fulfil all the demands of the law for the elect. And this he ex-

* Rom. iii. 9, 19.

ecuted with all fidelity: he was born of a virgin without any stain of sin, being conceived by the Holy Ghost, and endowed with original righteousness, in order to remove the guilt of original sin, and make up the defect of original righteousness which the elect are born without. Besides, from his very cradle, and through the whole course of his life, especially at the close thereof, he endured all manner of sufferings, both in soul and in body, humbling, nay emptying himself, and being obedient to the Father unto death, even the death of the cross; that he might bear, in their stead, the punishment due to the sins of his chosen people; the dignity of the person who suffered abundantly compensating what was wanting in the duration of the punishment, which otherwise must have been eternal. In fine, he fully performed for his people all that the law required, in order to obtain a right to eternal life. Had the elect themselves, in their own persons, performed what Jesus did for them, there is no doubt, but they would have accomplished that, for which they might have been justified by God, nay and ought to have been so, at least according to the* covenant.

XXX. Moreover, since whatever of this kind Jesus performed he did it by a voluntary undertaking, with the Father's approbation, *in the room and stead of the elect; it is* deservedly *imputed* to them, and *placed to their account:* just as what a surety pays for a debtor, or in his stead, is accounted as paid by him to the first creditor. Paul, in the fifth chapter of his epistle to the Romans, has handled this point in an excellent and divine manner: the sum of which is contained ver. 19. *As by one man's disobedience many were made (constituted) sinners; so by the obedience of one shall many be made (constituted) righteous.*

* The author means that covenant, which says, *The man which doth those things, shall live by them.* Rom. x. 5.

XXXI. Moreover, to set the ground of this imputation in a clearer light, we must observe, that Christ, according to the eternal counsel of the Father, not only undertook all these things for the elect, and fulfilled them agreeably to his undertaking, but also that the elect, before the righteousness of Christ is imputed to them for justification of life, are so closely united to him by faith, as to be *one body*,* and, which is still more indivisible, *one spirit with him*;† nor are they only *united*, but he and they are *one*, and that by such an oneness in which there is some faint resemblance of that most simple oneness whereby the divine persons are one among themselves.‡ Now, in virtue of this union or oneness, which the elect have with Christ by faith, they are accounted to have done and suffered in Christ, whatever Christ did and suffered for them.

XXXII. In this manner elect sinners, *destitute of any righteousness of their own*, that is, not having in themselves that for which they can have a right to eternal life adjudged to them, are by faith *found in Christ, having that righteousness which is through the faith of Christ, the righteousness which is of God by faith.*§ That is to say, they are acquitted from obnoxiousness to eternal death, on account of the voluntary sufferings of Christ, which were completed by a most cruel and dreadful death. Original sin is pardoned, and the soul presented unspotted before God, on account of his most pure nativity by the Holy Ghost and the virgin. Eternal life is adjudged to them, to be communicated to them in certain degrees of it, on account of the most perfect obedience of his whole life. This is the sum of this mystery, which being comprehended in a few words, we have thought proper to lay before the rea-

* 1 Cor. xii. 13. † 1 Cor. vi. 17. ‡ John xvii. 22, 23.
§ Phil. iii. 9.

der's contemplation, as it were, in one view. But there are not a few things which require a fuller explication.

XXXIII. The *judge* in this cause *is God.** For he is *that one lawgiver, who is able to save, and to destroy.*† And as he alone has a right and power to inflict due punishment on the sinner, so likewise he alone has a right to acquit him; because he is *the Judge of the whole world.*‡

XXXIV. What is in general said of God *essentially* considered, is especially appropriated to the Father considered *hypostatically*, who is *the justifier of him which believeth in Jesus*;§ and *who was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.*‖ Where the distinction made of *God from Christ* sufficiently shews, that *God the Father* is there meant. Reason also requires, that justification be especially ascribed to God the Father. For Jesus Christ, the *Son of God*, appears in judgment in behalf of the guilty as *Surety*, as *Advocate*, and in fine, as furnishing them with those *evident proofs*, by which they may be able to demonstrate, that divine justice has been satisfied for them. The *Holy Ghost*, by working faith in the guilty, makes them to lay hold on, and present the Surety and his satisfaction in judgment. And in this respect both stand on the side of the guilty. But the *Father* acts as *Judge*, righteously, and at the same time mercifully, absolving the guilty, on account of the satisfaction of the Son, apprehended by the power of the Holy Spirit.

XXXV. But a certain person has rashly asserted, that the *Son and Holy Spirit* cannot, for the reasons above mentioned, *act the part of Judge*, and pronounce

* Rom. viii. 33. Is. xliii. 25. † Jam. iv. 12. ‡ Rom. iii. 6.
§ Rom. iii. 26. ‖ 2 Cor. v. 19.

sentence. For in the œconomy of our salvation, the persons in the Trinity sustain various relations, which are to be reconciled with, and not placed in opposition to each other. He who sometimes is described as *surety*, is at other times represented as *judge*.* And indeed Christ himself claims *the power of forgiving sins*.† And, in the day of the general judgment, he himself will peremptorily pronounce the *justifying* sentence upon the elect. Nor is it inconsistent for one and the same person to be both the *meritorious cause* of justification, and the *advocate* of the guilty, and at the same time the *judge* of the cause. All these relations agree in one Christ, and teach us that fulness of salvation, which is to be found in him.

XXXVI. The Holy Spirit also hath his own proper parts in this matter. For it is he who brings in and seals that sentence of absolution, pronounced in the court of heaven, to and upon the believing soul in the court of conscience, and so pacifies and cheers it; shewing it *the things that are freely given to it of God*,‡ and *bearing witness with the spirit of believers*,§ that they are reconciled to God. Hence it appears, that none of the divine persons are to be excluded from pronouncing sentence.

XXXVII. That thing for which we are justified, and which some call the *matter* of our justification, is the alone perfect righteousness of Christ. This Christ finished for his elect; *for their sake sanctifying himself*.‖ The Father *imputes* the same to his chosen people, as he imputed their sins to Christ. *He hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in him*.¶ But it is impossible to explain, how Christ was made sin for us, unless in that

* John v. 22, 27. † Matth. ix. 2. ‡ 1 Cor. ii. 12. § Rom. viii. 16. ‖ John xvii. 19. ¶ 2 Cor. v. 21.

sense, that our sins are imputed to him, that he might suffer for them: in the same manner we are made righteousness in him, as his righteousness is imputed to us, that on account of it we may receive the crown. It is evident, that, in scripture, the righteousness of Christ is called our righteousness: for he is *the Lord our righteousness*:* *He of God is made unto us righteousness*.† Now, it is ours either *inherently* or by *imputation*, for there can be no third way. It is not ours *inherently*; for in that sense Paul opposes it to ours;‡ nor does the nature of the thing admit, that acts performed by Christ can *inherently* be ours. It therefore remains, that it is ours by *imputation*; God *imputing* to man *righteousness without works*.§

XXXVIII. Arminius, by his subtilty, frames vain empty quibbles, when he contends, that the righteousness of Christ cannot be imputed to us for righteousness, because it is his very righteousness; laying this down as a foundation, that what is imputed to us for righteousness, is not properly our righteousness. Which none will admit, who has considered, that every judgment of God is according to truth: whence it follows, that nothing can be imputed to any one for righteousness, which is not really righteousness. But it is imputed to us, that is, put to our account, as if it was ours: for though it was not performed by us, yet it was performed by Christ for us, and in our room. Nor in doing this does God judge otherwise than as the thing is; for he judges not, that we, in our own person, have fulfilled that righteousness, which is not true; but that Christ has so fulfilled it for us, as that, by the merit thereof, we may justly be crowned. This is so true, that it is the sum of the whole gospel.

* Jer. xxiii. 6. † 1 Cor. i. 30. ‡ Phil. iii. 9. § Rom. iv. 6.

XXXIX. And whereas that righteousness of Christ is in every respect complete, and God has acknowledged, that full satisfaction has been made to his law to the very utmost, when he raised Christ from the dead, and called him *his righteous servant*; it is not necessary that any thing should come from us to acquire either freedom from punishment, or a right to life. I add, that it could not in justice be demanded of us: as not even the least farthing can be demanded by the principal creditor, after the surety has paid him in full for the debtor. It therefore appears, that they do injury, both to the satisfaction of Christ, and to the justice of God, who contend, that any thing is to be done by men, that is to be added to the merits of Christ, as the matter of our justification. For if, by the satisfaction of Christ, the demand of the law, which prescribes the condition of life, is perfectly fulfilled, nothing can, or ought to be joined thereto; that the glory may remain pure and entire to Christ alone. If there was but the least thing wanting in Christ's satisfaction; which the law required for righteousness, it would not deserve even the name of satisfaction; nor would Christ have merited any thing, either for himself or for us. For nothing is admitted in this judgment, but what answers every demand of the law.

XL. The scripture confirms this truth, when it sets the grace of Christ and our works in such a diametrical opposition to one another, that it maintains that there can be no mixture of the one with the other. *If righteousness comes by the law*, saith the apostle, that is, if by our works we can acquire a right to life eternal, *then Christ is dead in vain.** And more clearly Rom. xi. 6. *And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be*

* Gal. ii. 21.

of works, then it is no more grace; otherwise work is no more work. In order clearly to discern the force of the apostle's inference, it is to be observed, that there are but two ways, by which we can come to the possession of salvation, according to the two covenants entered into between God and man. For either one has a right to life, because he has fully satisfied the demand of the law, according to the covenant of works; and to him that thus *worketh, is the reward reckoned of debt.** Or he hath a right to life, because the Surety of a better testament has made satisfaction for him, which, of pure grace and most unmerited favor, is imputed to him, who worketh not, in order to acquire that right,† according to the covenant of grace. As these covenants do in their whole essence differ, and in this respect are contradistinguished from and set in opposition to each other, it is evident, they conjoin inconsistencies, who would join together our works with the grace of God, our righteousness with the righteousness of Christ, in the business of justification.

XLI. And indeed the apostle expressly declares, that there is nothing in us, that can here come into the account. *Justified freely by his grace.*‡ In respect of *God* it is *of pure grace*, which, as we have just heard, admits of no partnership with our works. *In respect of us*, it is *freely*, without any thing in us as the cause of it. For the adverb DOREAN signifies this: not so much hinting here, that justification is a *free gift*, as the apostle calls it, Rom. v. 16. (for that the following words denote, TE AUTOU CHARITI, *by his grace*) as that there is nothing in us, by which to obtain it. The Greek word DOREAN, *freely*, answers to the Hebrew CHINNAM, that is, *without a cause*, which in that case is found to be false and feigned; as Psal. lxix. 4. so-

* Rom. iv. 4. † Ver. 5. ‡ Rom. iii. 24.

NAI CHINNAM, *They that hate me without a cause*, which is the same thing as, OIEBAI SHÆKÆR, *my lying enemies*. The former is translated by the Greek interpreters, MISOUNTES ME DOREAN. Just as John xv. 25. EMISAN ME DOREAN, *They hated me without a cause*. In like manner, Psal. xxxv. 7. CHINNAM, DOREAN, *Without a cause have they hid their net in a pit*. Where DOREAN does not signify any donation, but the absolute denial of any cause, which could render a man deserving of such treatment. When the apostle therefore says, we are justified DOREAN, *freely*, he teaches us, that there is nothing in us, upon which to found the gracious sentence of our justification, or for which we can be justified. Excellently well says the Greek scholiast, DOREAN, TOUT'ESTIN ANEU SON KATORTHOMATON, *that is, without any merit in thee*.

XLII. And this reason may be added, that nothing can avail in the business of justification, but what is entirely perfect, and can answer the law of God in all things. For in justification there is *a declaration of the righteousnes of God*.* But that requires *the righteousness of the law to be fulfilled*.† The righteousness of the law cannot be fulfilled, but by a perfect obedience. Chrysostom speaks finely on this place, "What is righteousness? It is the end, the scope, the righteous action. For what does the law want, what does it always command? To be without sin." To this no person pretends, but the presumptuous and the liar.‡ Whence we conclude, that a sinner cannot be justified by any act of his own.

XLIII. The *form* of justification consists in these two acts. 1. The *discharging* of unrighteousness. 2. The *adjudging* of righteousness.

* Rom. iii. 25, 26. † Rom. viii. 4. ‡ 1 John i. 8.

XLIV. Unrighteousness or sin has a double power over the sinner. 1. A power of *condemnation*. 2. A power of *dominion*. The law defends both these powers: the *former*, by declaring him who sins, to be guilty of death;* the *other*, by giving up the conquered, by a just sentence, to the conqueror.† Wherefore it is said, that the *law is the strength of sin*.‡ Because sin has its power from the law, which pronounces the sinner accursed, and the servant of corruption. Nay, the most holy law of God itself is called by Paul the *law of sin and of death*.§ Not as if it allowed of any sin, much less commanded it; but because, by its righteous sentence, it gives up the sinner and his children to sin, that it may tyrannise over them as unworthy of the life of God both in holiness and glory. Now, sin does this, both by pushing the sinner on to farther degrees of wickedness, and by hastening and aggravating his condemnation. Who can doubt but all these things are justly determined by God against the sinner? What too should hinder this sentence, which is founded on the law of the covenant of works, from being called a *law*? And seeing sin, according to this law, exercises a dominion over the sinner, and condemns him to death, very appositely and emphatically has Paul called it *the law of sin and death*. Sin therefore, in the judgment of God, insists upon two things against the sinner, that it may condemn him, and for ever have dominion over him; and alledges for itself the righteous law of God. And indeed the law, as long as satisfaction is not made to it, cannot, in this action, or process, condemn sin, that is, silence, or extenuate its accusation, lay aside its claim, and pronounce it partial or unjust.

XLV. But now the satisfaction of Christ being supposed, and apprehended by faith, by which the whole

* Rom. i. 32. † 2 Pet. ii. 19. ‡ 1 Cor. xv. 56. § Rom. viii. 2.

righteousness of the law is fulfilled, the man is then justified, and sin condemned, both its claims being rejected. God declares, 1. That there is no condemnation to them who are in Christ Jesus, that all their sins are pardoned, and that none of them shall avail to condemnation; because the Surety has in the fullest manner undergone the punishment due to them. And in that respect, *forgiveness of sin is* called *justification.** 2. That sin shall no longer reign in their mortal body; because, since Christ did also, of his own accord, subject himself to those laws, which were the hand-writing of sin, they are no longer under the law of sin, but under grace.† This justifying sentence of man, and condemning sentence of sin, are founded on the same law of God, which, if the satisfaction of Christ be set aside, is *the law of sin and death;* but if that satisfaction be supposed, it is *the law of the Spirit of life in Christ Jesus*, delivering man with a liberal hand. For after Christ has once obeyed *in the likeness of sinful flesh* for the elect, God declares, that every thing was done, which sin could possibly demand, according to the law, and pronounces a sentence of liberty from sin to those who by faith receive this grace of the Lord Christ, both with respect to its *condemning* and *domineering* power, as the apostle‡ divinely illustrates.

XLVI. This deliverance from the guilt and dominion of sin has indeed an indissoluble connection with happiness; therefore they *whose iniquities are forgiven*, are declared *blessed*.§ Nevertheless this alone is not sufficient to happiness. For he who now is set free from sin, has not immediately a right to life. This is manifest in Adam while innocent, who, as long as he continued such, had no condemnation to fear, nevertheless

* Rom. iv. 6, 7. † Rom. vi. 14. ‡ Rom. viii. 1, 2, 3.
§ Rom. iv. 7.

had not yet acquired a right to eternal life. It is therefore necessary, that that right be also adjudged to man in justification. Which God does on account of a perfect obedience; agreeably to that promise of the law, *The man that doth those things, shall live in them.** But what Christ has done for his people, that they are accounted, as we have already often said, to have done in their own person. And in this manner *grace reigneth through righteousness unto eternal life, by Jesus Christ our Lord.*†

XLVII. The *mean* by which we receive the righteousness of Christ, and justification depending thereon, is *faith*, and that *only*. For if there was any thing besides faith, it ought to be our own works, proceeding from the other Christian virtues. But Paul will have them entirely excluded: *Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*‡ *Therefore we conclude, that a man is justified by faith without the deeds of the law.*§ All the Christian virtues or graces are contained in these two, *faith* and *love*, which comprehend every affection of a pious soul. It is the property of *love* to *give up* and offer one's self and all he has to God; of *faith*, to *receive* and accept of God freely giving himself to us. And therefore faith alone is adapted to receive, and make ours the righteousness of Christ, on account of which we are justified. And this is a truth so certain and clear, that not a few of the doctors of the school of Rome, and they the principal and of greatest reputation among them, have acknowledged it, from the very same passages of scripture which we have advanced.

* Lev. xviii. 5. † Rom. v. 21. ‡ Gal. ii. 16. § Rom. iii. 28.

Titelmannus, in his paraphrase on Gal. ii. says, "We then firmly believe, that none can be justified before God by the works of the law, but *only by faith* in Christ." Estius in like manner: "It is evident, that the particle *but* is in scripture often taken adversatively, to denote *but only*;" adding, that all the interpreters, both Greek and Latin, agree in this interpretation, and that it is gathered from what follows, and from Rom. iii. 28. Sasbout is also express to the same purpose, who maintains, that Paul's expression is an Hebraism, and that, according to the Hebrew custom, the negative particle *not* is to be repeated from what went before. "A man is not justified by works, not but by faith." And he adds: "If you ask, whether it may be rightly concluded from that proposition, A man is not justified but by faith, therefore we are justified by *faith alone?* we are to say, it may." A little after he adds: "In this our day the Catholic writers can, on no account, bear that proposition, imagining that there is poison concealed in that particle *only*, and therefore to be disused. Yet the ancients had no such aversion to that particle, nor Thomas Aquinas. If any, says he, were righteous under the old law, they were not righteous by the works of the law, but only by the faith of Jesus Christ. Paul's true meaning is, not unless by faith, that is, by no merits of our own." Thus Sasbout on Gal. ii. 16.

XLVIII. But we are farther to inquire, *how* faith justifies. Not certainly in that sense, as if God graciously accepts the act of faith, and new gospel-obedience flowing therefrom, in the room of the perfect obedience, which, from the rigour of the law, we are bound to perform in order to justification: as the Socinians, and Curcellæus, who imitates them in this respect, explain it; understanding by faith the *observance of the*

precepts of the gospel, which God has prescribed by Christ. For this is to make void the whole gospel. The gospel has not substituted our faith, but Christ's obedience, by which the righteousness of the law is fulfilled, in the room of that perfect obedience, which the law required in order to justification. It is also false, that faith and new obedience are one and the same thing. I own, that faith is a virtue or grace, commanded by the law of God, and that a believer, by his very believing, obeys God. I likewise confess, that we are to look upon nothing as a true and living faith, which is not fruitful in good works. But yet faith is one thing, and the obedience flowing from it quite another, especially in the matter of justification, of which we now speak, where Paul always contradistinguishes the obedience of all manner of works to faith. For it is a rash attempt to confine to a certain species of works, what the apostle says concerning works in general. The force of truth extorted from Schlichtingius this assertion: "Faith, in its strict and proper signification, bears the same relation to obedience, as the cause to the effect, as the tree to the fruit, as the mother to the daughter."* In short, neither the truth nor the justice of God allow our faith and obedience, which are imperfect, to be admitted as perfect. For it is the will of God, that the righteousness of the law be fulfilled in our justification, and not that any thing be derogated from it, as we proved § 42.

XLIX. Others think proper to say, that faith is here considered as a *condition*, which the covenant of grace requires of us, in order to our justification. A certain learned divine of ours, in a volume of disputations lately published, speaks thus: "Nothing can be said with

* Contra Meisnerum, p. 325.

greater probability, simplicity, and more agreeable to scripture, than that justification is therefore ascribed to faith, because faith is the condition which the gospel requires of us, in order to our being accounted righteous and innocent before God." And a little after: "Nay, when we say, that faith alone justifies, we don't intend, that the alone act of believing, taken precisely, as it is opposed to acts of love and hope, and distinguished from repentance, is the condition, which the new covenant, or the gospel requires, in order to obtain remission of sins, and be absolved from them on account of Christ. For the hope of pardon, and love to God, sorrow also for sin, and purpose of a new life, in a word, all the acts requisite to a genuine and serious conversion, are also somewhat necessary, and altogether prerequisite, in order for any to be received into the favor of God, and from thenceforward to be accounted a justified person. Nay, that a living faith that works by love, which we affirm alone to justify, includes and implies all these things." And the learned person imagines these are such truths, as the doctors both of the Romish and reformed schools receive with common consent. He also adds: "As often as the apostle affirms, that we are not justified by works, but by faith, he intends to teach nothing else, but that none can on any account be justified by such observance of the law, as the legal covenant requires, in order to obtain life thereby, and escape the curse of God: but that God accounts as righteous, and out of mere grace freely forgives all the sins of those, who with a sincere heart receive the gospel, and from faith perform obedience thereto." These things justly call for our animadversion.

L. 1. With this very learned person's leave be it said, I doubt, whether he can persuade any, who is

not altogether unskilled in theological matters, that what he has proposed, is the received opinion of the reformed school. I find nothing of this in their confessions and catechisms. But there is a great deal, which does not differ much from the words of the learned person, in the writings of those, whose unhappy names and heretical principles, I from my very heart believe, are detestable to him.

LI. 2. When the discourse is about the relation which faith bears to justification, the learned person does not seem, with sufficient caution, to repeat so often *the act of believing*. For it is well known, that the reformed churches condemned Arminius and his followers, for saying that faith comes to be considered in the business of justification, as a *work* or *act of ours*: whereas the Dutch confession speaks far more accurately; namely, that "faith is here instead of an instrument, whereby we are joined together with Christ in a partnership or communion of all his benefits." I am well aware, that this is not very agreeable to the learned person, who maintains, that faith can be said to be the instrument of justification no other way, but as it is a kind of condition prerequisite thereto on our part. But when the Remonstrant apologists, in order to be relieved from that troublesome expression of our confessions, by their softening interpretation, wrote, that faith is therefore said to be the instrument of justification, "as it is a work performed by us according to the command, and by the grace of God: for a condition, so far as it is performed, may in some measure be said to become a mean or instrument, whereby we obtain the thing promised, that is, under such a condition;"* the reformed protested, that they were displeased with this explication. They deny not, that our

* Apolog. p. 112. a.

Master, Christ himself, says, that faith is a work;* nay, they do not refuse, that, in the very business of justification, the apprehending and receiving Christ is an act of faith; and that faith ought to be so far considered as active. Yet they deny, that faith justifies us as it is an act prescribed by God (for thus it would stand in the same relation with the other works enjoined by the law;) but they affirm, that we are justified by that act, as by it we apprehend Christ, are united to him, and embrace his righteousness. Which they usually explain by this similitude: A beggar's stretching forth his hand, by which, at the command of a rich man, he receives the free gift of his charity, is the act of the beggar prescribed by the rich man; but it doth not enrich the beggar, as it is an act, but as by this means he applies the gift to himself, and makes it his own. These things are too evident to be obscured by any quibbles or subtilties whatever.

LII. 3. Nor does it appear to me to be an accurate way of speaking, that faith is the *condition*, which the gospel requireth of us, in order to our being accounted righteous and without guilt before God. The condition of justification, properly speaking, is perfect obedience only. This the law requires. Nor does the gospel substitute any other: but declares, that satisfaction has been made to the law by Christ our Surety; moreover, that it is the office of faith, to accept that satisfaction offered to it, and by accepting to appropriate it as its own. Which is quite a different thing from saying (as the Socinians and Remonstrants do, and which I know not whether the learned person would chuse to say) that, in the room of perfect obedience, which the law prescribed, as the condition of justification, the gospel now requireth faith, as the condition

* John vi. 29.

of the same justification. Though some of the reformed have said, that faith is a *condition without which we cannot* be justified; yet they were far from being of opinion, that faith is a condition properly so called, on performing which, man should, according to the gracious covenant of God, have a right to justification as to a reward. This is very far from the mind of the truly reformed. See what the celebrated Triglandius has fully, solidly, and perspicuously reasoned against the subtil trifling of the Remonstrants, in *Examine Apologiæ*, c. 20, 21. and Isaac Junius, in *Antapologia*, p. 236.

LIII. 4. Neither is it according to the sentiment of the reformed church, that the acts of hope and love, nay, all those which are required to a true and serious conversion, are included in justifying faith as justifying, and concur with faith, strictly so called, to justification. When the Remonstrants said in their confession, that "faith contains in its compass the whole of a man's conversion prescribed by the gospel; nay, that the prescript of faith can here be considered in no other light, than as by its natural propriety, it includes the obedience of faith, and is as a fruitful parent of good works, and the fountain and source of all Christian piety and holiness, c. 10. § 2, 3. the Leyden professors, in their censure, remarked, "that the adversaries, writing in this manner, with the mask thrown off, ascribe to faith the Socinian-Popish way of justification, which Peter Bertius, a principal assertor of this, found to be the way to Popery." And this assertion of theirs they make out by solid arguments. And when the Remonstrant apologist foolishly said, that this his opinion differed not from the common doctrine of the reformed churches, the venerable Triglandius replied, that, "it was clearer than noon-day, that this was too barefaced an assertion." The whole comes to this, that no faith

justifies, but that which is lively and fruitful in good works: that acts of love and holiness are required, as fruits of faith, as testimonies of Christ dwelling in us, as marks of our regeneration, as what go before salvation, and without which there can be no full assurance of it. But that those acts of love, holiness, and conversion concur with faith to justification, and are included in justifying faith, as such, is a strange way of speaking to reformed ears; nor agreeable to scripture, which in the business of justification, constantly sets faith in opposition to all works whatever.

LIV. 5. Some time ago I read in Socinus, before the theses of this celebrated person came to hand, the same exception which he makes, that by the works which Paul excludes from justification, is understood the perfect observance of the law, such as the legal covenant requires. For thus he says, *de servat. p. 4. c. 11.* "The works to which faith is opposed, are not every kind of works, nor taken and considered in every light; but, as we have observed elsewhere, these works denote an absolute and perpetual observance and performance of the divine law, through the whole course of life." But our divines openly declared against this exposition; contending, that all works, however considered, are opposed to faith. The apostle's words are plain, *He that worketh not, but believeth.* And his mind, as Lubbertus has learnedly observed, is to be considered from the state of the controversy then in debate. Now, the state of the controversy was not, whether a man could be justified by a perfect observance of the law, if there was any one who could keep it perfectly? which none in his senses will deny: or whether there are many persons, who, since Adam's first sin, have, for the whole time of their life, done nothing amiss, but have attained to every perfection of parts,

degrees, and perseverance? which none in his right mind will affirm: But the matter in question was, whether the Jews could be justified by that observance of the law, which they were able to perform? They certainly thought, that they could be justified, if they only observed the moral law to the utmost of their power, and made those satisfactions for their failings, which the ceremonial law had prescribed. Now, this the apostle denies, resting his argument on that maxim, that the righteousness, which can be valid at God's tribunal, must be perfect in all its parts: but since no works of any persons whatever can pretend to be such, he concludes, that no works, of what kind soever, can contribute any thing to obtain justification. The apostle, without doubt, excludes those works, in which they commonly trusted, who endeavoured to establish their own righteousness. But it is not credible, that any of them could say, that he kept himself pure, through the whole course of his life, from every, even the least stain of sin. These things are evident.

LV. But I would not have it wrested to the worst sense, in that I have, in some things, compared the opinion of this celebrated person with that of Socinus and the Remonstrants. It was not done with the view, to rank a man, in other respects orthodox, and usefully employed in the service of the church of God, with those perverters of our faith. This, of all things, is farthest from my mind and manner: but my design was only to warn those entrusted to my care, and who may reap great benefit by the very learned labours of this person, with considerable increase of knowledge, against these and the like expressions: in which, thro' a disgust for controversy, and a too eager desire of laying disputes aside, he seems to yield rather too much

to our adversaries. Peace indeed is to be pursued, but by no means at the expence of truth.

LVI. The genuine opinion of the reformed is this: that faith justifies, as it is the band of our strictest union with Christ, by which all things that are Christ's become also ours, as we explained § 31. or, which is the same thing, as it is the acceptance of the gift offered, rendering the donation firm and irrevocable. And this is what the apostle intended when he wrote, that *faith is counted for righteousness*,* that is, that faith is judged to be that with which the right of demanding the reward is connected. The phrase is borrowed from merchants. In the book of God's accounts is set down what he hath given to us, and what we are indebted to him. But when in the other page our complete obedience, and the payment of the debt, could not be inserted, what then is written there? In the first place, our righteousness, or the righteousness of Christ wrought out for us: then† our faith, by which we receive that righteousness offered to us, and present it to God as ours.

LVII. It is, moreover, to be observed, that justification, if we take in whatever can be comprized under the name, consists of various‡ *articles*, which we will describe as accurately as we can. And first, God's sentence of absolution regards either all the elect in ge-

* Rom. iv. 5.

† The author does not here mean, that faith, as an act of ours, justifies; for he has sufficiently explained himself on that head: he only mentions faith here as the instrument by which we lay hold on Christ's righteousness, whereby our debt, both of duty and punishment, is fully paid.

‡ The word *articulus* is of various significations; but it is plain from the sequel, that the author here uses it for a moment or period, so that he here gives us a very distinct account of the *time* of justification.

neral collected into one mystical body; or relates to *each* in *particular*. I observe *two articles* with respect to that *general* sentence; the *first* of which commenced immediately after the fall; when Christ, having entered into suretiship-engagements for elect sinners, obtained by his engagement, which the Father was assured he would most faithfully perform, that Satan should be condemned in the serpent, and his right over man, which he acquired by wicked arts, be made void as to the elect; and the elect, on the other hand, who are comprehended under the seed of the woman, be declared, in Christ their head, no longer friends or subjects, but enemies and conquerors of the devil. For all these things are contained in the first gospel-promise; which supposes that suretiship of Christ, whereby he took upon himself all the sins of the elect, and on account of which God declared, he never intended to exact them from any of his chosen: because, on admitting a surety, the principal debtor is freed from all obligation to make satisfaction. And this is the first effect of Christ's suretiship, the declaration of that counsel of God, by which he purposed to justify the ungodly; and not to impute sin to those, who are inserted as heirs in the testament.

LVIII. The *other* article of this general justification relates to that time, in which God declared, that full satisfaction was made to his justice by a dying Christ. Of which Paul treats, 2 Cor. v. 19. *God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.* He together and at once reconciled to himself the whole world of his elect; and declared, that he would not impute their trespasses to any of them, and this on account of the complete satisfaction of Christ. For when he raised Christ from the

dead, he gave him a discharge, in testimony that the payment was made; and when he rent the vail of the temple, he also tore the hand-writing consisting in rites, which, till that time, loudly proclaimed that payment was not yet made. But who can doubt, that a creditor, tearing the hand-writing, and giving a discharge to the surety, declares, he will not, and even in law cannot, demand any satisfaction of the principal debtor?

LIX. But justification is not confined within these bounds. Besides that *general* declaration of God, there is also another, which is applied to every believer *in particular*. And this again has its distinct articles. The *first* is, when the elect person, redeemed, regenerated, and united to Christ by a living faith, is declared to have now actually passed from a state of condemnation and wrath, to a state of grace. For the elect sinner, though redeemed by Christ, and so far reconciled to God, that he has declared, he is never actually to be condemned; yet that right, purchased by Christ, is not applied to him, till he is regenerated, and united to Christ by faith. Till that time he is *in the present evil world*,* is *alienated and an enemy*, and *under the power of darkness*.† But immediately, after receiving Christ by faith, God declares in the court of heaven, that he is no longer under wrath, but under grace; though perhaps the justified person may yet be ignorant of it. And in this sense God is said to *justify the ungodly*,‡ who is so in himself, and actually continues such till his regeneration, in which that faith is freely bestowed on him, by which he is immediately justified.

LX. The *second* article is, when that sentence of God, which was pronounced in the court of heaven, is *intimated* and *insinuated to the conscience* by the Holy

* Gal. i. 4. † Col. i. 13, 21. ‡ Rom. iv. 5.

Spirit; so that the believer knows, feels, and experiences, that his sins are forgiven him. To this David has an eye, Psal. xxxii. 5. *And thou hast taken away*, or *thou forgavest the iniquity of my sin*; that is, thou madest me to know and experience this, by speaking to my heart.

LXI. The *third* article is, when the sinner, being actively and passively justified, is admitted to *familiar converse with God*, and to the mutual participation of the most delightful friendship. For it may happen, that God may have laid aside his intention of exercising hostility with the elect sinner, and given him assurance of it, and yet not directly admit him to an intercourse of familiarity. In the same manner almost as David had forgiven Absalom's parricide, and declared it by Joab, by ordering his return from Geshur to Jerusalem; yet he did not immediately admit him to court, much less to his presence-chamber, and least of all to the kisses of his mouth.* Of this we have an example in David himself. Nathan had told him, in the name of God, *The Lord hath put away thy sin.*† And yet, for some time, he was racked with grievous sorrows, crying out from the bottom of a contrite heart, and a sense of broken bones, *Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.*‡ That is, as he explains it, *Restore unto me the joy of thy salvation.*§ This admission to God, as the author of his most joyful exultation, is a real declaration of his justification. And it is to be observed, that such a declaration is often repeated, when a believer happens to fall into some grievous sin, or into a languid or drowsy frame of soul, by which his familiarity with God is not a little interrupted. After being

* 2 Sam. xiv. † 2 Sam. xii. 13. ‡ Psal. li. 1. § Ver. 12.

roused out of that sin, or from that drowsy frame, by the preventing grace of God, he has been sufficiently exercised with the stings of conscience, God applying that general sentence of the pardon of all his sins, which was pronounced immediately upon his regeneration, to this particular act or state, suffers himself to be prevailed on at length to renew this most delightful friendship.

LXII. The *fourth* article is immediately *after death*, when God assigns to the soul, on its departure from the body, an eternal mansion in his own blessed habitation. *It is appointed unto men once to die, but after this the judgment.**

LXIII. The *fifth* and last article is *at the last day*, which is therefore called *the day of judgment*,† when the elect shall be publicly justified, and, in the view of the whole world, declared heirs of eternal life. Which justification, indeed, may be called *universal*, so far as all those who are to be justified, shall appear together before God's tribunal; but yet it will be most *particular*, as every one shall be recompensed according to his works; *We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*‡

LXIV. Let us briefly explain the whole manner of this justification which belongs to *the world to come*. Christ, *the Judge*, being delegated to that office by the Father,§ will pronounce two things concerning his elect. 1. That they are truly pious, righteous, and holy. And so far this justification differs from the former, by which he *justifies the ungodly*.‖ Whereas here God, enjoining his angels to summon one of the par-

* Heb. ix. 27. † Matth. xii. 36. ‡ 2 Cor. v. 10. § Acts x. 42. Acts xvii. 32. ‖ Rom. iv. 5.

ties to be judged, says, *Gather my saints together,** if so be, as many suppose, these words refer to the last judgment. Compare Matth. xiii. 40, 41, 43, 49. 2. That they have a right to eternal life.†

LXV. The foundation of the *former* declaration is *inherent righteousness*, graciously communicated to man by the Spirit of sanctification, and good works proceeding therefrom. For on no other account can any person be declared pious and holy, but because he is endowed with habitual holiness, and gives himself to the practice of godliness,‡ *By thy words thou shalt be justified;* that is, be declared just or righteous, because words are indications of the mind, and signs either of the good or bad treasure of the heart: *When the Lord will bring to light the hidden things of darkness, and will make manifest thē counsels of the heart; and then shall every man have praise of God.*§

LXVI. The *foundation of the latter* can be no other than *the righteousness of Christ* the Lord, communicated to them according to the free decree of election, which is succeeded by adoption, giving them a right to take possession of the inheritance. The very sentence of the Judge himself leads us to this: *Come, ye blessed of my Father,* whom, on my account, he freely loved (for in Christ all the nations of the earth are blessed‖) *inherit, possess by hereditary right,* as the adopted sons of God, who, *because ye are* sons, are *also heirs,*¶ *the kingdom prepared for you from the foundation of the world;* destinated for you from eternity, the palace of which was fitted up, in the beginning, for that purpose, by the hands of God the Creator.

LXVII. Meanwhile, in this respect too, there will be room for mentioning good works: for they shall be

* Psal. l. 5. † Matth. xxv. 35. ‡ Matth. xii. 37. § 1 Cor. iv. 5. ‖ Gen. xxii. 18. Eph. i. 3. ¶ Rom. viii. 17.

produced, 1. As *proofs of faith*, of the union of believers with Christ, of their adoption, and of that holiness without which none can see God, and of friendship with God, and brotherhood with Christ. 2. As signs of that sacred *hunger* and *thirst*, with which they desired happiness, and of that strenuous endeavour, by which, not regarding the advantages of this life, and despising carnal pleasures, they sought the kingdom of heaven and its righteousness; which hunger and thirst, and seeking after his kingdom, it is inconsistent with the perfections of the infinitely-holy God to disappoint. 3. As *effects of divine grace*, to which the *communication of divine glory* will answer in the most wise proportion, when it shall come to crown his own gifts. For the more abundant measure of sanctification any one has obtained in this life, and the more he has gained by the talent entrusted to him, it is also credible, that the portion of glory will be the more exuberant, which the divine bounty hath appointed for him. And in this sense we imagine it is so often said in scripture, that every one shall be recompensed according to his works, not that these works are, on any account, the cause of any right to claim the reward; but as they are evidences of our adoption, and of our seeking the chief good, and as they shew that proportion of grace, according to which the proportion of future glory will be dispensed.

LXVIII. In this judgment, therefore, there will also be *grace mixed with justice*. Of *justice*, because none will be admitted to the possession of the kingdom of heaven, but he who can shew by undoubted evidences, that he is a partaker of Christ and his righteousness. Of *grace*, because eternal happiness will be adjudged to him, who has done nothing to acquire a right to it; because works, stained with so many infirmities,

as justly make believers themselves blush, will then be celebrated with so great an encomium by the Judge. And indeed the apostle does, in express words, make mention of the *mercy* to be shewn in *that day*. *The Lord grant unto him, that he may find mercy of the Lord in that day.** It is certainly true, that by mercy is there understood *the reward of that mercy*, which Onesiphorus had shewn to Paul: but this reward of our mercy is not reckoned of *debt, but of grace.*† And as *it is not merited on the part of him who receives it*, so neither is it *due from him who bestows it.* For what doth God owe to man, but what he hath made himself a debtor for to man by his gracious promises; or rather was willing to owe to his own goodness and truth, that man might lawfully expect from him a retribution for his holiness? which debt is not opposed to, but supposes grace. For it is to be derived from "the *gracious will* and truth of God the Father alone, who has promised an unmerited reward to the due labour of obedience, and will have this to be due on account of his promise." As becomes a reformed teacher to speak, who returns to his sound mind.

LXIX. Whence it appears, that they don't speak right, who affirm, that in the "last justification mere justice will take place, without any mixture of grace." It is said indeed,‡ *God is not unrighteous to forget your work*, &c. But that the reward of our works is of mere justice, without any mixture of grace, is language unusual to the reformed, and is diametrically repugnant to our catechism, quest. 63.§ Ludovicus de Dieu, on

* 2 Tim. i. 18. † Rom. iv. 4. ‡ Heb. vi. 10.

§ *Q.* How is it that our good works merit nothing, since God promises that he will give a reward for them both in this life and the life to come?

A. That reward is not given out of merit, but of grace.

Luke xii. 57. and on Luke xvi. 19. and on Rom. iii. 4. has proved at large, that in the Hebrew, Syriac, and Arabic language, justice and truth denote one and the same notion, and generally are put one for the other. Thus TZEDAKA, justice, or righteousness, when affirmed of God, in many places denotes his *truth*. But also EMÆTH, *truth*, is translated by the Septuagint, DIKAIOSUNE, *justice* or righteousness.* And the celebrated Grævius has proved, in his *Lectiones Hesiod*, that the same phraseology obtained among the ancient Greeks. And what is more suitable than by *the mammon of unrighteousness*,† to understand not the true riches, such as the spiritual and heavenly are; for‡ *the unrighteous mammon* is opposed to *the true riches?* Is not that signification of the word clear from 1 John i. 9. *If we confess our sins, he is faithful and just to forgive us our sins*; that is, faithful and true? For who will say, that God owes the pardon of sins in justice, without any mixture of grace, to him that confesseth them? So also in the place just quoted, *God is not unrighteous*, that is, deceives not in his gracious promises, by which he has adjudged a reward of grace to our labours of love. The celebrated James Altingius gives us an excellent commentary on this place as follows: "The obligation of rewarding depends on the truth of the promiser, who is a debtor to himself, that what he was once pleased with in the promise, determining the consequence of the work and reward, might always please him in the performance: thus the just and righteous God forgives the sins of the penitent, 1 John i. 9. is the justifier of him that believeth, Rom. iii. 26." And a little after: "Every consideration of merit therefore is at an end: but a debt remains, which justice will have discharged in respect of what God has promised; who,

* Gen. xxiv. 49. Is. xxxviii. 19. † Luke xvi. 9. ‡ Ver. 11.

on account of his truth, which is without repentance, is debtor to himself to perform his promises, Rom. iii. 3, 4. Deut. vii. 9. This is the *justice meant in this place;* and God is denied to be unrighteous to forget good works; though *he has decreed and promised, out of mere grace and mercy, that recompense.*" All this is said judiciously, solidly, and orthodoxly.

LXX. Nor is this manifestation of mere justice more strongly concluded from that day being called *the day of the righteous judgment.** For, 1. It is there called *the day of wrath.* And yet wrath will not be exercised only, without a demonstration of mercy. 2. Even in the justification of a sinner, in this world, there is *a declaration of the righteousness of God,*† where notwithstanding, as Paul expressly affirms,‡ and all own, grace has the principal place: so also here *grace reigneth through righteousness unto eternal life.*§ 3. As God will justly inflict punishments on the impenitent, so in like manner, agreeably to his justice, he will distribute rewards, and shew grace to the godly, as we explained, § 68. Justice and grace are here not to be opposed, but joined together.

LXXI. What is asserted Rom. ii. 11. viz. that with God there is no *respect of persons*, is still less sufficient to confirm this opinion. For why? Because God does all things without respect of persons, does it therefore follow, that he exercises no grace? When Peter, taking notice of the piety and faith of Cornelius, said, *Of a truth I perceive, that God is no respecter of persons,*‖ did he ever intend, by these words, to deny, that grace was shewn to Cornelius? A non-respect of persons excludes indeed injustice, and the consideration of those

* Rom. ii. 5. † Rom. iii. 25. ‡ Ver. 24. § Rom. v. 21.
‖ Acts x. 34.

things which ought to have no place in judgment; but it nowise excludes grace and mercy. These things have been so often confuted, that there is no occasion to consider them again.

LXXII. It is a new invention, and an extraordinary postulatum, to say, that the works of those who are to be justified, and according to which they shall be judged, will be *perfect, yea most perfect, that nothing may derogate from the righteousness of the judgment of that day.* It is a certain truth, that the *persons* then to be justified will be perfect: 1. *In Christ,* on account of his most perfect righteousness imputed to them.* 2. *In themselves,* being then perfectly sanctified: for they who had died before that time, are called *just men made perfect;*† and they who shall at that day be alive, *shall be changed,*‡ and doubtless obtain perfect holiness by that change, which the others obtained at death. But that the *works,* which they performed in this life, can then be said to be most perfect, is neither agreeable to scripture, nor reason.

LXXIII. The scripture declares, that the works which were done by believers in this life, were not without blemish, because they who performed them, had the old man still remaining, who mixed and tainted them with some corruption of his own. This is without dispute. But the scripture no where says, that these works shall appear otherwise at the last judgment, than they did in this life; nay, it asserts the contrary, when it testifies, that every one shall be judged *according to that he hath done in his body.*§ Now, it is without doubt, that the things which any person did in the body, were imperfect. It is also contrary to reason, that actions which were imperfect while they were performing, and actually existing, should be declared to

* Col. ii. 10. † Heb. xii. 23. ‡ 1 Cor. xv. 51, 52. § 2 Cor. v. 10.

be perfect, when they were no more; and perfect not only in the estimation of God the Judge, but also by, I know not, what sanctification really perfecting them, when they had no further existence. It is certain, that *habits*, which are holy when first infused, are perfected by a farther sanctification; but that *actions*, which were imperfect while they existed, should become perfect, after they have ceased to be, is inconceivable.

LXXIV. What is taught in scripture concerning the perfection of believers by a progressive sanctification, and the death of the body, seeing it regards their *persons*, about the perfection of which there is no dispute, it is erroneous to apply it to their antecedent *works*. That God refines those works like gold, removing and purging away all their tin and dross, so as to be altogether pure in his eyes, is an unscriptural fancy. The passages, Is. i. 25. Zech. xiii. 9. Mal. iii. 3. do not treat of *works*, but of *persons*, nor speak of their absolute perfection, nor have a reference to the day of the last judgment, but to the condition of the present life, as will plainly appear to any who will peruse them; and can therefore with no probability be wrested to this sense.

LXXV. Indeed their good works follow those who die (in the Lord;*) but they are such as they were performed here; and they follow, not in themselves, but in their fruits and effects; in so far as God, in regard of their good works, does good to the pious even after death. For this end it is not requisite, that they be perfect; it is sufficient, that they be performed in faith, and by the Spirit of Christ. I do not remember, that the scripture says, that good works shall rise with them. They who speak thus, mean no more, at least they ought to mean no more by that phrase, but that,

* Rev. xiv. 13.

in the resurrection of the just, the pious shall rejoice in the gratuitous reward of their holiness. It is said indeed, that he who *hath begun a good work* in believers, *will perform it until the day of Jesus Christ.** But by a good work is there meant the communication of the grace of Christ, revealed in the gospel, as appears from ver. 5. which God perfects in some certain degrees, till the finishing hand is put to it at the last day. There is nothing in that passage relating to the perfection of our actions, which are already over and gone.

LXXVI. In the last place, if good works are there to appear *perfect*, there can no reason be given, why they should not be meritorious. For that is really meritorious, which satisfies every demand of the law; if merit is to be ascribed to such a work, which when a a man does, he is to live therein, according to the law of the covenant of works. It is not required to meritorious works, in the sense now in debate, that they are *not due* and *properly our own*, that is, that they are done in our own strength, without the grace of God. For the Papists themselves will readily acknowledge, that there are no such meritorious works. But by those meritorious works, which are the present subject of dispute, are understood such actions, on performing which one has a right to life. But the only, or at least the principal reason, why our works are not meritorious, is what the catechism assigns, because they are † imperfect and stained with sin.

* Phil. i. 6.

† Q. 62. Why cannot our good works be righteousness, or some part of righteousness before God?

A. Because that righteousness which must stand before the judgment of God, must be in all points perfect, and agreeable to the law of God. But our works, even the best of them, are imperfect in this life, and defiled with sin.

LXXVII. Nor will the righteousness of the judgment of that day be in the least diminished, though the works of believers, by which they shall be judged, are imperfect. For they will not be mentioned, as the causes of their right to claim the reward, to which perfection is requisite; but as effects and signs of grace, and of union with Christ, and of a living faith, and of justification by faith, and of a right to life: for which their unfeigned sincerity is sufficient. We therefore conclude, that the justification in the next world is not to be so very much distinguished from the justification in this world.

LXXVIII. As this doctrine of free justification, on account of the righteousness of Christ apprehended by faith alone, is founded on clear testimonies of scripture; so it approves itself to every pious conscience, by its most excellent *uses* and fruits.

LXXIX. 1. It tends very much to display the glory of God, whose most exalted perfections shine forth with a radiant lustre in this matter. It sets forth the infinite *goodness* of God, by which he was inclined to procure salvation freely for lost and miserable man, *to the praise of the glory of his grace.** It displays also the strictest *justice*, according to which he would not forgive even the smallest offence, but on condition of the sufficient engagement, or full satisfaction of the Mediator; *that he might be just, and the justifier of him which believeth in Jesus.*† It shews further the unsearchable *wisdom* of the Deity, which found out a way for the exercise of the most gracious act of *mercy*, without injury to his *strictest justice* and infallible *truth*, which threatened death to the sinner. *Justice* demanded, that the soul that sinned, should die.‡ *Truth* had pronounced, *Cursed is he that continueth not in all things.*§

* Eph. i. 6. † Rom. iii. 26. ‡ Rom. i. 32. § Deut. xxvii. 26.

Goodness, in the mean time, was inclined to adjudge life to some sinners, but by no other way, than what was worthy of the majesty of the most holy God. Here *wisdom* interposed, saying, "I will fully satisfy my *goodness*, and say to mine elect, *I, even I am he, that blotteth out thy transgressions for mine own sake.** Nor shall you, O my *justice* and my *truth*, have any cause of complaint, because full satisfaction shall be made to you by a Mediator." Hence likewise the incredible *philanthropy* of the Lord Jesus shineth forth, who, though Lord of all, *was made subject to the law*, not to the *obedience* of it only, but also to the *curse; made sin for us, that we might be made the righteousness of God in him.*†

LXXX. Ought not the pious soul, which is deeply engaged in the devout meditation of these things, to break out into the praises of a justifying God, singing with the church,‡ "*Who is a God like unto thee, that pardoneth iniquity, and passeth by transgression?* O! the purity of that *holiness*, which chose rather to punish the sins of the elect in his only begotten Son, than suffer them to go unpunished! O! the abyss of his *love* to the world, for which he spared not his dearest Son, in order to spare sinners! O! the depth of the riches of unsearchable *wisdom*, by which he exercises mercy towards the acknowledged guilty, without any stain to the honor of the most impartial Judge! O! the treasures of love in Jesus, whereby he became a curse for us, in order to deliver us therefrom." How becoming the justified soul, which is ready to dissolve in the sense of this love, with full exultation to sing a new song, a song of mutual return of love to a justifying God?

* Is. xliii. 25. † 2 Cor. v. 21. ‡ Micah vii. 17.

LXXXI. 2. This doctrine is no less calculated for the *humility of the sinner;* from whom it cuts off all boasting, that the glory may remain unstained to God alone. "What hast thou, O man, to boast of? what, wherewith thou canst stand before the tribunal of God? Good works? *But all thy righteousnesses are as filthy rags.** If thou leanest on them, they are, Pope Adrian VI. himself being judge, like the staff of a reed that shall break, and pierce thy leaning hand. Perhaps thou wilt boast of thy faith, as if by the excellency of that thou canst please God. But even that is like a shaken and shattered reed, to which thou canst not safely trust; and whatever it be, it is the gift of God:† *Thou hast received; why dost thou glory, as if thou hadst not received?*‡ Thou hast nothing, nothing of thine own, to present to God. Indeed thou hast a great deal of thine own, but it is all sin, or at least what is stained with sin; for which if thou hast deserved any thing, it is hell, or that which is worse than hell, if any such thing can be. And canst thou, O most wretched creature, boast of any such vanity?"§

LXXXII. 3. It conduces above all to the *consolation* of the afflicted soul, bewailing its sins with godly sorrow; whom we may address in this manner, from the very genius of this doctrine. "Indeed, thy sins are both more numerous and greater, than thou canst either conceive or express: but *behold the Lamb of God, which taketh away the sins of the world.* Whatever is in thee, is infected with much sin: but thanks be to God, the cause of thy justification is not to be sought for in thee: *We are justified freely by his grace.* Thou hast to do with a most righteous Judge, who will not clear the guilty: but behold Jesus the Surety, who, by a full expiation, has brought it to pass, that

* Is. lxiv. 6. † Phil. i. 29. ‡ 1 Cor. iv. 7. § Rom. iii. 27.

he can justify the ungodly, without any violation of his justice. Having such a Leader and Guardian, approach intrepidly to this Judge, being assured, that Jesus thy Patron will so plead thy cause, that thou shalt not be cast. Canst thou not yet venture? What should hinder? Do thy sins, thy nakedness, and thy pollution affright thee? But take shelter behind Jesus, hide thyself in his wounds, wrap thyself in his death and blood, receive, with the hand of faith, the offered fine linen, the righteousnesses of the saints. Is thy faith itself so weak, that thou art ashamed and grieved for it? But again thanks be to God, that thou art not to be justified for thy faith, or for any worthiness that is in it: but if it is true and sincere, however weak, it is the band of thy union and communion with Christ. Being united to him, present thyself to God without fear; undauntedly also before the devil, and all who take pleasure to accuse thee. Humbly confess whatever sin shall be objected against thee: but add, that they shall then triumph in the judgment, when they shall make it appear, that the merits and satisfaction of Christ are not sufficient to atone for and remove them, or thou not suffered to plead those merits of Christ in judgment. Challenge the devil and all his accomplices: *Who shall lay any thing to the charge of God's elect? It is God that justifieth,* &c. Dost thou believe these things? Thou dost, but with hesitation. Fight manfully against all the temptations of unbelief, and thou shalt forthwith receive that white stone, and new name written thereon, which none knoweth, but he who receiveth it; and the hidden manna, which having tasted, thou wilt enjoy thy life in patience, and death in desire." This is comfort indeed. They who build not on these foundations, are certainly, like Job's friends, miserable comforters. It is memorable, what

the Rev. Voetius* relates. John Frederic Duke of Saxony acquainted Luther, that George Duke of Saxony comforted his son John, in the agonies of death, with the righteousness of faith, desiring him to look to Christ alone, and disclaim his own merits, and the invocation of saints. And when the wife of the aforesaid John (who was sister to Philip Landgrave of Hesse) asked Duke George, why these things were not thus publicly preached? made answer, "O daughter, such things are to be said to the dying only." O! the force of truth, breaking forth even from the breasts of those who are set against it.

LXXXIII. 4. This doctrine is exceedingly powerful to *promote godliness*. 1. Because it lays as a foundation a submissive *humility* of soul, presuming nothing of itself, without which there is no holiness that deserves that name. 2. Because we teach, that no faith justifies, but what is the fruitful parent of good works. And can any one really believe, that he who is himself a most unworthy sinner, is, without any merit of his own, received into the favor of God, delivered from the expectation of hell, and favored with the hope of a blessed eternity, and not in every respect, and by all means, be obedient to so benevolent a Lord? Can he believe, that God the Father spared not his own Son, that he might spare this slave: that God the Son bore so many things grievous to mention, and hard to suffer, that he might procure pardon for the guilty, and a right to life; that God the Holy Spirit should enter his heart, as the messenger and earnest of so great a happiness, and love those so ardently, who had no love for him? Can he then provoke the Father by disobedience? trample on the Son by his wickedness, and profane his

* Disput. ii. p. 754.

blood? can he grieve the Spirit the Comforter? Indeed such a one knows not what faith is, who imagines, that it consists in a strong persuasion destitute of good works. 3. Because it teaches a sublime pitch of holiness, by which a person, laying aside every mercenary affection, can love God and virtue for itself, direct every thing to the glory of God alone, and securely trust him with the free reward of his works. Here now we appeal to the conscience of our adversaries, which is the safer way, whether that which we point out to our people, or what they would have theirs to walk in? We both agree, that without good works none shall be saved. Now, whether it is safer to say, Do good works with a presumption of merit; or, Do them with all diligence and energy of soul; because you cannot be saved without them: yet, having done all, own thyself to be an unprofitable servant, and look for heaven as a free gift? If works merit nothing, doubtless he offends God, who boasts of his merits. But if they deserve any thing, yet I, though performing them diligently, dare not arrogate any thing to myself from merit: of what detriment, pray, will that humility be to me? We conclude, that a doctrine, whose advantages are so many and so considerable, cannot but be true.

CHAP. IX.

Of Spiritual Peace.

RECONCILIATION stands in close connection with justification, the consummation of which is a spiritual, holy, and blessed *peace: Therefore being justi-*

*fied by faith, we have peace with God through our Lord Jesus Christ.**

II. This peace is *a mutual concord between God and the sinner, who is justified by faith; so that the heart of God is carried out towards man, and in like manner the heart of man towards God, by a delightful inclination of friendship.* God thus addresses the church, when reconciled to him: *Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called Hephzi-bah (my delight) and thy land Beulah (married:) for the Lord delighteth in thee, and thy land shall be married.*† And the church in her return replies, *I will love thee, O Lord, my strength.*‡

III. This blessed peace presupposes that unhappy and destructive war, which the inconsiderate sinner had raised between God and himself. Concerning which the prophet says, *Your iniquities have separated between you and your God, and your sins have hid his face from you.*§ By sin man lost the favor and friendship of God, and incurred his righteous hatred and displeasure; which *is revealed from heaven against all ungodliness and unrighteousness of men;*‖ and is threatened by the curse of the law,¶ felt in the conscience, which trembles at every voice of God;** and is the bitter source of all that anguish, which is the forerunner of eternal destruction. And on the other hand, man is carried out to a dreadful hatred of God.†† After sin became his delight, he became an enemy to all holiness; and consequently a most bitter enemy to God, because he is the most unspotted holiness. Whatever wisdom he has, it is enmity against God.‡‡ He

* Rom. v. i. † Is. lxii. 4. ‡ Psal. xviii. 1. § Is. lix. ii. ‖ Rom. i. 18. ¶ Deut. xxvii 26. ** Gen. iii. 8. †† Rom. i. 30. ‡‡ Rom. viii. 7.

hath joined himself to the devil, under whose banner he fights against God. *He stretcheth out his hand against God, and strengtheneth himself against the Almighty: he runneth upon him, even on his neck, upon the thick bosses of his bucklers.** If any thing is propounded to him out of the law of God, he the more boldly acts contrary to it.† Whenever he feels the effects of divine indignation, he, with the most reproachful words, reviles the most holy justice of God;‡ and almost goes so far as to wish, that either there was no God, or that he did not punish sin. The first of these tends to destroy the existence of God, the other his holiness, without which (horrid to think!) he would be a wicked spirit. But seeing *God is greater than man*,§ this war cannot but prove fatal to man. *God is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?*‖

IV. In this very grievous war, all hopes of an uniting peace seem to be entirely cut off. For it cannot be devised, in what manner either God can be reconciled to man, or man to God. The holiness of God does not suffer him to allow the sinner communion with himself, lest he should seem to be like him.¶ The justice of God demands punishment.** The truth of God threatens death.†† And it is on no account to be expected, that God would make a peace in favor of man who despises him, to the prejudice of any of his own perfections: for *he cannot deny himself*.‡‡ And man on his part, is no less averse to peace: for tho' he will find nothing but ruin in this war, and all manner of good in this peace, yet he is so infatuated, so much an enemy to himself, that he madly hardens himself to his own

* Job xv. 25, 26. † Rom. vii. 8. ‡ Is. viii. 21. § Job xxxiii. 12. ‖ Job ix. 4. ¶ Ps. l. 21. ** Rom. i. 32. †† Gen. iii. 3. ‡‡ 2 Tim. ii. 13.

destruction. Being subjected to the power of sin and Satan, he freely and fully serveth them. These blind the eyes of his understanding, *lest the light of the glorious gospel of Christ should shine unto them.** And they so lead him captive at their will, that he neither can nor dare think, in what manner *he may recover himself out of the snare of the devil*, and be reconciled to God.†

V. But God, *whose understanding there is no searching out*,‡ was able to find out a method and way, whereby all these difficulties could be surmounted. For he has a Son, who being given to be the Mediator and Surety, made satisfaction to his holiness, justice, and veracity: and thus on his part God was reconciled, 2 Cor. v. 19. Moreover, that Son has a Spirit, far more powerful than the infernal spirit, who, by his turning and inclining efficacy, can expel the hatred of God out of our hearts, and infuse the love of God there. To whose guidance and influence if man gives himself up, that blessed peace will be soon procured, of which we are now to treat.

VI. Hence it appears, that the rise and beginning of this peace is from God: accordingly it is called *the peace of God*; and God himself *the God of peace*.§ The Father hath established *the counsel of peace*.‖ And therefore it is ascribed to him, as the original of it, that *having made peace, he reconciled all things unto himself*.¶ The Son hath executed that counsel of peace, and, by shedding his precious blood, removed all obstructions, and actually obtained for the elect the grace and favor of his Father, which was long before designed for them. He therefore calls this his own peace; and declares *that he gives it*;** nay he is called *the Prince of peace*;†† and *King of peace*, prefigured by

* 2 Cor. iv. 4. † 2 Tim. ii. 26. ‡ Is. xl. 28. § Phil. iv. 7, 9. ‖ Zech. vi. 13. ¶ Col. i. 20. ** John xiv. 27. †† Is. ix. 5.

Melchizedek ;* and *the peace*,† and *our peace*.‡ The Holy Spirit, the messenger of so great a happiness, like Noah's dove with an olive branch, flies, at the appointed hour of grace, to the elect, and effectually offers and brings home to them the peace decreed by the Father, and purchased by Christ. Hence *peace* is said to be *by the Holy Ghost*.§

VII. The fountain of this peace, and the first cause of it, can be nothing but the infinite mercy and philanthropy of God. And this is the reason, why the apostles, in their epistles, wishing *peace* to believers, usually set *grace* before it, as the spring of that peace. Which is the more evident, because as there was nothing in man, that could invite God to make peace with him *(for when we were enemies, we were reconciled to God by the death of his Son)*‖ so in like manner, God, who is all-sufficient to himself for all happiness, could gain nothing by this peace. The whole advantage thereof redounds to man : the glory of so great a work is due to God alone.

VIII. Man surely ought not to hear the least report of this peace, without being directly carried with the greatest vigour of soul to obtain it for himself. And tho' he should be obliged to go to the utmost ends of the earth, for instruction as to the manner of procuring it, he should undertake the journey with the utmost activity and readiness. But behold the incredible benevolence of the Deity ! who not only, in his word, sufficiently instructs men as to the excellency of so great a blessing, but also fully informs them, in what manner they may enjoy it ; by putting the word of reconciliation in the mouth of his servants.¶ *I create the fruit of the lips ; peace to him that is afar off, and to him that is*

* Heb. vii. 2. † Micah v. 5. ‡ Eph. ii. 14. § Rom. xiv. 17.
‖ Rom. v. 10. ¶ 2 Cor. v. 29.

*near, saith the Lord.** But this is not all; for he also is the first who sends ambassadors to men to offer peace. Would it not have been inestimable grace, if, after many and solicitous entreaties, he had suffered himself to be at length prevailed upon by us, as Herod, who with difficulty granted peace to the Tyrians after their most earnest requests?† But he not only freely offers, but also solicits, and affectionately entreats, and *beseeches* men by his ambassadors, that they would not refuse to be reconciled to him.‡ And tho' his tremendous Majesty has been often scornfully despised, and tho' he has for a long time addressed himself to their ears by his most alluring invitations, and all to no purpose, yet he does not desist, but again and again presses, over and over urges that affair of peace, *and compels* with so much gentleness the most obstinate to partake of his friendship and love.§ Such is the boundless goodness of the Supreme Being!

IX. But he does not stop here. For as the word of grace, tho' preached in the most pathetic manner, actually draws none, without the secret operation of the Spirit of God; so he graciously bestows that Spirit on man; who at length opens the eyes of the understanding, that wretched men may see, how bad their case is, so long as they continue in that dreadful hostility, and on the other hand, what superabundant happiness, the peace so often tendered will bring along with it. He tames the wild and savage hearts, and subdues them to the obedience of God and of Christ. First, he strikes them to the heart with a view of the sins committed by them, and with some sense of the divine indignation; upon this, he presents them with some distant hope of obtaining peace; after this, he declares with greater earnestness the loving kindness of God to the trembling

* Is. lvii. 19. † Acts xii. 20. ‡ 2 Cor. v. 20. § Luke xiv. 23.

soul; and then excites the greatest longings after the enjoyment of it; and thus, by little and little, he disposes the inmost powers of the soul, to hate whatever is contrary to God, to declare war against his enemies, submissively to court his favor, cheerfully to accept of it when actually offered, and give themselves up, without any reserve, to be governed by the Spirit, who procures so great a happiness for them. Thus at length the man is translated into such a state, that, all enmity being on both sides blotted out, God, laying aside the remembrance of past offences, has no hostile intentions towards him, but, being reconciled, deals with him as a friend; the man likewise being grieved for having formerly offended God, now endeavours with the utmost care to please him. And these are the beginnings of the spiritual peace with God.

X. But these are beginnings only. For no sooner is the man in covenant with God, but he becomes the confederate and the *friend* of that great King.* The gates of the heavenly palace are set open to him, and free access in the Spirit is granted him at all times, by night and by day. He may behold the King of glory nigh at hand; pour out all the grievances of his oppressed soul into his bosom; confidently make known his stammering requests for a fuller measure of grace; while God, instead of forbidding him, does even, by his condescending goodness, animate him to attempt it.† He may often be earnest for the same things, and with a friendly importunity wrestle with God, with reverence of his majesty be it spoken, who condescends as it were to solace himself with us, till we have in a manner forced the blessings we stand in need of, out of his hands. Moses is an example of this.‡

* Jam. ii. 23. John xv. 14, 15. † Cant. i. 14. ‡ Exod. xxxiii. 12, &c.

XI. God also himself sometimes descends from heaven by his grace, and graciously visits the soul, which he loves, and which is filled with love for him, John xiv. 23. *He speaks to his heart* with the kindest expressions;* displays the riches of his supereminent goodness, and *what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.*† He comforts it when dejected, and *wiping away its tears with his own hand,*‡ *puts* them as a precious liquor *into his bottle.*§ *He gives beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.*‖ *He kisses her with the kisses of his mouth;*¶ and if, at any time, she is sick of love, *his left hand is under her head, and his right hand doth embrace her.*** In fine, whatever good he is possessed of (and what is there he is not?) he liberally communicates it all, in that time, order, and degree, which his wisdom knows to be most expedient. And what will he not give, who gives himself, as *an exceeding great reward?*††

XII. Who can doubt, but they who are allowed to taste this incredible sweetness of divine love, do infinitely prefer the friendship of God to all other things? Hence, when they gratefully acknowledge the things they have been so graciously favored with, beyond what they deserve, they carefully avoid doing any thing unworthy of such friendship, and which may mar such a propense favor of the Deity by any coldness. And they most cheerfully perform what they know to be acceptable to God; and then at length they seem to themselves to live, when, in the whole tenour of their lives, they approve themselves to God. And as they are not ignorant, that love deserves love, and that true friend-

* Hos. ii. 14. † Eph. i. 18. ‡ Rev. vii. 17. § Psal. lvii. 8. ‖ Is. lxi. 3. ¶ Cant. i. 2. ** Cant. ii. 6. †† Gen. xv. 1.

ship consists in this, that friends chuse and refuse the same things, they stir up all their powers to make returns of love, and submit their will to that of God, and give it up to be swallowed up, as it were, in the divine will; and thus at length, with the King of angels, they bear the sweet yoke of love. "The love of God begets the love of the soul, and attracts it to himself. God loves, in order to be loved. When he loves, he desires nothing more, than to be loved again, knowing those to be happy in love, who love him. The soul that loves, renounces all its affections, and minds nothing but love, that it may give love for love. And when it has poured out itself wholly in love, what is that to the constant flow of the fountain?" As Augustine piously speaks, Manual. c. 20.

XIII. During these transactions in the soul, and while the daily contest of mutual friendship between it and God is renewed, it cannot but enjoy the most delightful *peace of conscience.* When it discovers the favorable sentence of God concerning the man, and intimates the same to him, and, at the same time, bears testimony to his unfeigned piety towards God, it spreads a surprising serenity and calm over the whole soul. Consequently the peace of God necessarily brings with it peace of conscience, and much confidence in God.* The soul no where reposes itself more sweetly, than in that couch of tranquility, and in the bosom of Jesus, its loving and lovely spouse, singing in the mean time to its adversaries: *Know that the Lord hath set apart him that is godly for himself. I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety.*† *I laid me down and slept; I awaked; for the Lord sustained me.*‡

* Rom. xiv. 7. Eph. iii. 12. † Psal. iv. 3, 8. ‡ Psal. iii. 5.

XIV. There is also *a friendship with all* the other *friends of God;* not only *holy men*, who mutually help and comfort one another by communion of prayers and other duties of brotherly love,* and who, without envy, mutually congratulate each other on the gifts conferred on every one in particular, by their common friend; but also with *the blessed angels*, who were formerly enemies to man, when he was the enemy of God, and kept our first parents from all access to paradise;† but now *minister* to man with the greatest complacency and readiness;‡ *encamp round about him;*§ *keep him in all his ways, bear him up in their hands, lest he dash his foot against a stone*,‖ till, at the command of God, they convey the reconciled soul to the blessed choir of the inhabitants of heaven. And indeed though they are not now wont to appear in a visible form, yet they familiarly surround and guard the friends of God, avert very many evils, procure good, and acknowledge them for their *fellow-servants*.¶ On this account the apostle testifies, that believers, while yet living in this world, *are come to myriads (an innumerable company) of angels*.** And what thing more glorious can befal a mortal man, than, next to God, to be admitted into the bonds of fellowship and friendship with these most noble spirits, whom the apostle calls *thrones, dominions, principalities, and powers?*††

XV. I add, that, peace being made with God, none of the creatures can exercise any acts of hostility against believers, to the prejudice of their salvation. According to the promise, *Thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. And thou shalt know that thy taberna-*

* Psal. xvi. 3. † Gen. iii. 24. ‡ Heb. i. 14. § Psal. xxxiv. 7. ‖ Psal. xci. 11, 12. ¶ Rev. xix. 10. ** Heb. xii. 22. †† Col. i. 16.

*cle shall be in peace.** Which is repeated, *And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground.*† The plain meaning of which passages seems to be this: Rocks and stones shall be soft to the friends of God, they shall not hurt their feet: they shall not be molested by any rocky dismal places, where either robbers usually lie in wait, or in which the beasts of the field are harboured. For they are so restrained by God, that they are not able to hurt them; but are compelled to submit and be subservient to them. The ravenous fowls themselves, and the poisonous reptiles, and they who are emblematically represented by these, as well men as malignant spirits, shall have no power to do them harm.‡ It is true they cannot have any amicable peace with the enemies of God, the devil and the world; and it is certain, that they are then most grievously harrassed by their persecutions, when they cultivate peace with God: nevertheless, all the attempts of hell and the world against them are in vain. *Behold, all they that were incensed against thee, shall be ashamed and confounded: they shall be as nothing: and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.*§ Add Is. liv. 14, 15, 16, 17.

XVI. And the efforts of their enemies are not only in vain, but, without their knowledge, and against their will, they promote their salvation; and the devils are constrained to bring the friends of God nearer to heaven, from which they themselves shall be for ever banished. Thus the chief master of pride proved, by

* Job. v. 23, 24. † Hos. ii. 18. ‡ Psal. xci. 13. Mark xvi. 18.
§ Is. xli. 11, 12.

his buffetings, a teacher of humility to Paul.* So true it is, *that all things work together for good to them that love God.*†

XVII. Abundance of all salutary good things flows from this peace, which the psalmist‡ describes to the life. And though it often happens, that the friends of God, as to the outward man, drag a life wich scarce deserves that name, amidst poverty, contempt and diseases; yet the least good thing which they enjoy in all these calamities, since it is bestowed upon them by the special love of God, and is the most noble fruit of the cross of Christ, gives them to taste the infinite goodness of the Deity. Therefore *that little that a righteous man hath, is better than the riches of many wicked.*§ For he has it from and with the favor of God, who is the inexhausted fountain of all desirable things. Nay, those very evils, with which they are overwhelmed, turn to their advantage, while they serve to humble them, to form them to faith, patience, and self-denial, and wean them from the vanities of the world, and carry them towards heaven. Hence in their very adversities they find matter of joy and glorying.‖

XVIII. From what we have said, the excellency of this peace is easily concluded, which the apostle describes *as passing all understanding.*¶ It is worthy to be sought after with the utmost diligence, kept when obtained, and renewed when interrupted.

XIX. God, indeed, graciously tenders it in the word of the gospel: but not so, as if the sinner is to do nothing, before he enjoys the inward sense of it. For which purpose it is necessary, 1. That he confess, that on account of his very many and very hainous offences, he is altogether unworthy of the peace and friendship

* 2 Cor. xii. 7. † Rom. viii 28. ‡ Psal. cxliv. 13. § Psal. xxxviii 16. ‖ Rom. v. 3. Jam. i. 2. ¶ Phil. iv. 7.

of God, and seriously grieve for them.* 2. With sorrow observe and declare, that he can do nothing, that is fit to appease the justly-provoked Deity,† but place all his hopes in the blood of Christ alone, the application of which depends on the good pleasure of the Lord himself. 3. Give himself up humbly to God, thus thinking with himself, "Since without peace with God there is nothing but ruin, I will approach to the throne of grace, humbly begging for pardon and favor; if he vouchsafe to reach out his golden sceptre of grace to me, I will eternally praise him; but if in anger he turns away his face, I will confess his justice, and proclaim it worthy of all praise, though it should be rigid to my destruction; and say, I will die at his feet without repining." Compare Esth. iv. 16. This absolute resignation and surrender of the person, cannot but be acceptable to God, and salutary to man. 4. That he add, to his devout prayers, reformation of life; sincerely remove from his heart and actions, what he knows to be contrary to God; declare war against God's enemies; will, love, and do what becomes the friends of God. In this way, let him *draw nigh to God, and God will draw nigh to him.*‡

XX. No less diligent care is necessary to preserve the peace thus obtained, and daily to increase in intimacy with the divine favor and friendship. For this there is required, 1. A daily exciting of his love to God by devout meditation, both on the divine perfections, on account of which he is most highly amiable in himself, and on his infinite love, wherewith he first loved us, and the inestimable benefits flowing from that boundless love. For God cannot possibly suffer himself to be exceeded in love by man: *He that loveth me,*

* Luke xv. 21. Psal. xxxii. 5, 6. Prov. xxviii. 13. † Micah vi. 6, 7. ‡ Jam. iv. 8.

*shall be loved of my Father, and I will love him, and will manifest myself to him.** 2. Frequent intercourse with God; so that worldly cares being for a little laid aside, and a pleasant retirement sought out, you may, by frequent and repeated exercises of reading, meditation, and prayer, with a modest boldness, obtain familiarity with God: *Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.*† It was a fine advice of Jerome to Eustachius, *de custodia virginitatis:* "Let the privacy of thy chamber always keep thee; let thy bridegroom always delight himself within thee: when thou prayest, thou speakest to thy bridegroom: when thou readest, he speaketh to thee: let foolish virgins wander abroad, be thou within with thy bridegroom; because, if thou shuttest thy door, and, according to the precept of the gospel, prayest to thy Father in secret, he will come, and knock, and say, *Behold, I stand at the door, and knock.*" 3. The practice of inoffensive and strict godliness, and an attentive watchfulness against *the sins that so easily beset us.* These things flow from the love of God, and without them none can have familiar converse with him: *If a man love, me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.*‡ The exercise of Christian virtues, or graces, is that chain of the spouse, with which the heart of the Lord is ravished.§ *The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever;*‖ compare Is. lxiv. 5. 4. Because, in this imperfect state of our sanctification, it cannot altogether be avoided, but at times the godly may fall, and turn a little either to the right hand or to the left; they are in that case presently to rise from their

* John xiv. 21. † Job xxii. 21. ‡ John xiv. 23. § Cant. iv. 9.
‖ Is. xxxii. 17.

fall, and return to their God, unless they would greatly impair their familiarity with him. When he calls us, *Return ye backsliding children, and I will heal your backslidings;* we are directly to answer: *Behold, we come unto thee, for thou art the Lord our God.** 5. It also contributes very much to preserve the sense of the divine friendship, if, in all things, you commit yourself to the conduct of his providence, always approve his will towards thee, to be just, holy, wise, and good; and say with Job,† *Yea surely, God will not do wickedly;* in whatever befals thee, you give him thanks; and denying all thy own desires, give up thy will to be swallowed up in his. *Be careful for nothing—and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*‡

XXI. Although it is not possible, that any who is admitted into peace and friendship with God, should altogether fall from it (for the covenant of divine peace, which stands firmer than the mountains and hills, shall never be removed§) yet the sense and relish thereof are often interrupted. For, 1. God doth not always shew his pleasant countenance to his friends: sometimes *he hides himself,*‖ *standeth afar off';*¶ admits them not into familiarity with him, nor fills them with the abundance of his consolations: he hears not when they call,** as if he regarded them not. 2. Nay, he thrusts them from him with a kind of contempt, as *if a father had* disdainfully *spit in the face of his daughter,*†† and *is angry against their prayer.*‡‡ 3. He terrifies them with many sorrows; not only by *hiding his face,* without which there is no joy,§§ but *by the billows of his*

* Jer. iii. 22. † Chap xxxiv. 12. ‡ Phil. 4, 6, 7. § Is. liv. 10. ‖ Is. viii. 17. ¶ Psal. x. 1. ** Psal. xxii. 2, 3. †† Numb. xii. 14. ‡‡ Psal. lxxx. 4. §§ Psal. xxx. 7.

*fierce anger going over them.** 4. He seems to deal with them as an adversary: he *holdeth them for his enemies*, and *pursues them*, though become like the dry stubble, *writes bitter things against them, putteth their feet in the stocks, and setteth a print upon the heels of their feet.*† 5. He gives them up sometimes to be vexed and buffeted by the devil.‡ After the light of the divine countenance is set, immediately *the beasts of the forest* come forth against the soul, *the young lions roaring after their prey.*§

XXII. The reasons of this conduct of God towards his friends are various. Some respect *God;* others, *the friends of God.* God thus deals with his people, 1. In order to shew, that he is the sovereign Lord, and most free dispenser of his own grace.‖ Thus he himself owns, that he afflicted Job *without cause.*¶ Not that Job had done nothing to deserve these, or even greater afflictions: but that God had found nothing in him, for which to treat him with greater severity than his other friends. This was an act of mere sovereignty, *that the works of God should be made manifest in him*, as is said in a similar case.** 2. Likewise in this matter to shew the difference between heaven and earth. For here he will have all things subject to various vicissitudes, and accustom his people to the alternate changes of a rough winter and an agreeable spring; because in heaven they are to exult in a constant uninterrupted joy in his friendship and love.†† 3. That he may the more endear unto them the sweetness of his grace, which, when tasted at intervals, and especially after a draught of a cup of bitterness, must be most delicious to the

* Psal. lxxxviii. 16, 17, 18. Is. lvi. 17. † Job xiii. 24, 25, 26, 27. ‡ Job. ii. 6. § Psal. civ. 20, 21. ‖ Matth. xx. 15. ¶ Chap. ii. 3. ** John ix. 3. †† Rev. vii. 17.

pious soul. 4. That he may give a demonstration of the exceeding greatness of his power and goodness, when he preserves the soul in its spiritual life, though oppressed with so many sorrows, restores it to its former vigour, makes it triumph over Satan, and gives it the more abundant comfort, the more distant it was from all the sense of this favor. This is *to shew wonders to the dead,** and to *receive the wounded spirit*, which Solomon† declares, exceeds any created power.

XXIII. The reasons with respect to the friends of God, are twofold: for either they regard *the time past*, or *the future*. As to the time past, God usually restrains the beams of his favor, 1. When his friends have been guilty of some grievous sin: for in that case his holiness is concerned, that they feel the rod of his paternal displeasure, and not be suffered to have then familiarity with him.‡ *If they be bound in fetters, and be holden in cords of affliction; then he sheweth them their work;*§ and really, as it were, calls out to them: *Know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God.*‖ *When they rebelled and vexed his Holy Spirit, therefore he was turned to be their enemy.*¶ When abusing the goodness of God, they worship his majesty with less reverence, and begin to flag in the exercise of devotion. 3. When carnal confidence and vain glorying have seized upon them:** *And in my prosperity I said, I shall never be moved: thou didst hide thy face, and I was troubled.* 4. When the offer of divine grace is unworthily entertained, through a kind of indolence and drousiness.††

XXIV. The following reasons refer to the time to come. 1. That God may try and exercise their faith,‡‡

* Psal. lxxxviii. 10. † Prov. xviii. 14. ‡ Psal. li. 9, 11, 12. § Job xxxvi. 8, 9. ‖ Jer. ii. 19. ¶ Is. lxiii. 10. ** Psal. xxx. 6, 7. †† Song v. 3, 4, 5. ‡‡ 1 Pet. i. 6, 7.

which ought to be in exercise, even when nothing is to be seen; and their love, by which they are bound to love God for himself, though they are not sensible that they themselves are loved; and the sincerity of their worship, which is not to proceed from a mere relish of the reward, but from an acknowledgment of the divine dignity; and the constancy of their piety, by which they must keep close to God, even when he appears as a stranger to them. 2. That he may stir them up to the practice of prayer; in which Heman was fervent at such a time:* *O Lord God of my salvation, I have cried day and night before thee.* See also ver. 9. and 13. 3. That he may instruct and bring his people to true wisdom: for this distress gives excellent understanding: *Tribulation worketh patience; and patience, experience.*† Heman was early introduced into this school, and such hard exercises were put upon him, that he was almost distracted: yet at length he made so great a proficiency, as to be reckoned among the wisest in his day.‡ 4. That they may, for the future, more carefully preserve the divine favor, when they have once recovered it. When the spouse at last found her beloved, who had withdrawn himself, *she held him*, kept him fast, *and would not let him go, until she had brought him into her mother's house, into the chamber of her that conceived her.*§

XXV. But what course is the soul now to take, in order to renew the interrupted friendship of God? For we are not to think, that God will be angry with his people for ever: *For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made,* says the Lord, Is. lvii. 16. Compare Is. liv. 8. 1. We are, in order to

* Psal. lxxxviii. 1. † Rom. v. 3, 4. ‡ 1 Kings iv. 31.
§ Cant. iii. 4.

this, carefully to inquire into the cause of this estrangement, that it may be removed: for generally we have provoked God, to deal thus with us, either by some sin, or by our carelessness: *Let us search and try our ways, and turn again to the Lord.** Should it happen, that a person cannot find out the cause of that estrangement (which will be rarely the case with the serious and careful enquirer) he is then to consult the mouth of God by repeated prayer, and say, *Do not condemn me; shew me wherefore thou contendest with me.*† 2. He is to renew his faith and repentance; promise God, as by a solemn oath, that he will, for the future, improve his grace to better purpose, and keep it with greater care, if he may be allowed again to enjoy it. Nay, he is to protest, and that sincerely, that he will serve God, because God is worthy to be served, and because it is his glory to serve him, though he should never again, which God forbid, taste the sweetness of divine favor. Nothing can be done by man, more acceptable to God. 3. He is to be instant in continual prayer, pleading with the greatest earnestness possible, that God may not cast him away from his presence, but that he would have mercy upon him, according to his loving-kindness, and restore again the joy of his salvation.‡ The Holy Spirit himself has dictated forms of prayer.§ 4. He is patiently to wait for the hour in which God may be pleased to receive him into favor, not omitting his duty to God in the mean time: *It is good, that a man should both hope and quietly wait for the salvation of the Lord.*‖

XXVI. To him who acts in this manner, will come, at length will come, the blessed day, when God will change the bitter waters of tears into the most delightful wine of consolation; receive and entertain his

* Lam. iii. 40. † Job x. 2. ‡ Psal. li. 1, 11 12.
§ Psal. lxxxviii. and cii. ‖ Lam. iii. 26

friend with the greater familiarity, the longer and more mournfully he had been deprived of the delightful sense of his love, abundantly repaying all even with interest. Believers have generally experienced this; whose triumphant songs we remember to have read and heard, no less than their mournful complaints. And it can scarce ever happen otherwise. But should there be no appearance of their being restored, on earth, to the sweet sense of divine love, all however is reserved to be fully bestowed upon them in heaven. The abundance of which, the former dry and parched state will render, beyond what can be either expressed or conceived, extremely sweet and delightful.

XXVII. From what has been said it is evident, that this spiritual peace differs very much from *carnal security*. For, 1. The latter arises from mere ignorance of one's own state, into which he never made any serious inquiry, or, in forming a judgment about it, he deceived himself by fallacious reasoning. But the former rests upon a sure foundation, and is preceded by sorrow for sin, a sense of misery, a hunger and thirst after grace, diligent self-examination, and a sense of his union with Christ. 2. The latter makes a man well pleased with himself, and to have an inward joy on account of that imaginary good, tho' in other respects he neglects God. Whereas the former ravishes the soul with admiration of the divine goodness, and makes him confess himself unworthy of so great an honor and favor. 3. By the latter men are swallowed up in pleasure, are dull and heavy in that which is good, and unhappily give themselves up to an irregular life, thinking *they shall have peace, though they walk in the imagination of their heart.** But the former keeps the heart in safety, Phil. iv. 7. that they may be in the fear of God continually;

* Deut xxix. 19.

and this is what neither can be obtained, nor preserved without a strict exercise of godliness. 4. Though the latter falsely imagines, that he is the object of God's love, yet he himself is destitute of all true love to God. But the former consists in mutual friendship. The same Abraham, who* is called the *friend*, is† also called OHABI *the lover* of God.

XXVIII. As spiritual peace is the consequence of justification, and that it was a blessing of the Old as well as it is of the New Testament, we shall shew in its proper place, it follows, that the ancient fathers were also partakers of it; who, by an unfeigned faith, believed, that they were reconciled to God, on account of the Surety the Messiah, the enmity caused by sin being removed; having a most delightful and experimental sense of this, and often gloried in the Lord. We indeed cannot deny, that peace was eminently promised to the New-Testament church.‡ But we are not to understand this of peace and friendship with God absolutely, which is a benefit of the covenant of grace, and not of the New Testament alone: but, 1. Of the more abundant sense of the divine favor, with respect to believers in general. 2. Of the agreement between the believing Israelites and the Gentiles, *having abolished in his flesh the enmity, even the law of commandments contained in ordinances.*§ 3. Of the peace of God granted likewise to the Gentiles, which is expressly mentioned Zech. ix. 10.

* Jam. ii. 23. † Is. xli. 8. ‡ Psal. lxxii. 3. Is. ix. 5, 6. Hag. ii. 10. Zech. ix. 10. § Eph. ii. 15.

CHAP. X.

Of Adoption.

THEY whom God has admitted into a state of peace and friendship with himself, *he has* also *adopted* for his sons: that they may enjoy the benefits both of grace and glory, not only by the favor of friendship, but also by a right of inheritance. There is no friendship more familiar than that which takes place between a father and his children. Or, rather that natural affection between these exceeds, in familiarity and sweetness, every thing that can be signified by the name of friendship. There is not any one word, any one similitude, borrowed from human affairs, that can sufficiently express this most happy band of love; which can hardly be explained by a great number of metaphors heaped together. To express tranquility of conscience, the scripture calls it *peace;* to shew us the pleasantness of familiarity, it calls it *friendship:* and when it insists on a right to the inheritance, it speaks of *adoption;* of which we are to treat in this chapter.

II. We assert, that believers are the *sons of God.* The apostle John proclaims it, saying, *Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God.** This is God's covenant with them: *And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*†

III. But they are not so only on this account, that God as *Creator* gave them being and life,‡ and as *pre-*

* 1 Epist. iii. 1, 2. † Cor. vi. 18. ‡ Mal. ii. 10.

server supports them, and provides them with all necessaries.*

IV. Neither are they called the sons of God on account of any *external prerogative* only; whether *political*, as magistrates are called *the children of the Most High*;† or *ecclesiastical*, in respect of an external federal communion; according to which some are called *the sons of God*,‡ and *the children of the kingdom*;§ in which sense also the Lord commanded Pharaoh to be told concerning *Israel, Israel is my son, even my first-born*.‖ For this regarded that *national covenant*, which God entered into with the posterity of Israel, according to which he preferred them above all other nations, and heaped many blessings upon them, both of a corporal and spiritual kind, which he did not vouchsafe to bestow on other people.¶ He called them his sons, because he managed their concerns with as much solicitous care, as any father could possibly do those of his own children.** Nay, he called them his *first-born, both because* he loved them far better than other people, beyond the measure of common providence, *shewing his word unto Jacob, his statutes and his judgment unto Israel*,†† as the first-born had a double portion in the paternal inheritance; *and also because* he had appointed them to have a kind of dominion over other people: *Let people serve thee, and nations bow down to thee, be lord over thy brethren*,‡‡ *&c.* Though these words were indeed spoken to Jacob, yet they were to be chiefly verified in his posterity; of which we have illustrious evidences in David's time.§§

V. But indeed, however excellent these things were, yet they are very far below that dignity, for which be-

* Acts xvii. 25, 28. † Psal. lxxxii. 6. ‡ Gen. vi. 2. § Matth. viii. 12. ‖ Exod. iv. 22. ¶ Deut. vii. 6. ** Deut. xxxii. 10, 11. †† Psal. cxlvii. 19. ‡‡ Deut. xxi. 17. §§ Gen. xxvii. 29.

lievers are called the sons of God. For most of those who were called by the name of *Israel* and the *first-born*, were such, with whom *God was not well pleased*, and never were promoted to the inheritance of the land of Canaan, much less to the heavenly inheritance, but *were overthrown in the wilderness.** That very people, to whom Moses said, *Is not Jehovah thy Father, hath he not magnified (established) thee?* in the same breath he called *a foolish people and unwise.*† Nay, there are of *the children of the kingdom*, who *shall be cast out into outer darkness.*‡ For that national covenant without any thing else, did not bestow saving grace, nor a right to possess the heavenly inheritance.

VI. *The elect and believers* are therefore, in a far more eminent sense, *the sons of God:* wherein John observed a love never enough to be commended.§ Angels indeed have the glorious appellation of sons of God,‖ with which the Lord honors them, not only because he formed them, but also because he imprinted upon them the image and resemblance of his own holiness,¶ and because, as children of the family, they familiarly converse with God in his house, which is heaven:** in fine, because they partake something of the dignity and authority of God, as we have just said, that magistrates are also called *the children of the Most High.* They are *thrones, dominions, principalities, powers:*†† nay, they are also called E'LOHIM, *gods*, Psal. xcvii. 7. compared with Heb. i. 6.

VII. In almost the same sense, Adam seems also to be called *the son of God:*‡‡ for seeing that name, which has the article TOU set before it, denotes farther in all

* 2 Sam. viii. † 1 Cor. x. 5. Deut. xxxii. 6. ‡ Matth. viii. 12. § 1 John iii. 1. ‖ Job xxxviii. 7, ¶ Job iv. 18. ** Job. i. 6. †† Col. i. 16. ‡‡ Luke iii. 38.

the foregoing verses, as *the Syriac* interpreter in place of TOU always puts BAR; no reason can be assigned, why here, altering the phrase, we should translate with Beza, *who was of God;* in which he has followed the Syriac, who translated DAMAV ELOHA, *who is of God.* For it cannot be doubted, that Adam may be fitly called the son of God, the reasons of which Philo elegantly explains in the passage adduced by the illustrious Grotius on Luke iii. 38; in the manner Josephus has also written, that men *were born of God himself:* namely, 1. God created Adam. 2. In his own image. 3. Eminently loved him. 4. Gave him dominion over the creatures. For these reasons he is deservedly called the son of God, though God had not yet declared him heir of his peculiar blessings. Nor does he seem without reason to mention Adam, as the Son of God. For this tends, as Grotius has learnedly observed, to raise our mind, by this scale, to the belief of the birth of Christ. For he who from the earth, without a father, could produce man, was able in like manner to make Christ to be born of a virgin without a father.

VIII. But Adam did not long maintain that dignity, on account of which he was called the Son of God. For neglecting holiness, and losing that excellency, in which he was created, and suffering himself to be overcome by the devil, he became *the servant* of Satan, by whom he was foiled,* and, at the same time, *a child of wrath,*† together with all his posterity. But what the elect have lost in Adam, they recover in Christ; namely, the same, nay a far more excellent degree or rank among the children. For let the disparity between Christ and believers be ever so great, *yet he is not ashamed to call them brethren.*‡

* 2 Pet. ii. 19. † Eph. ii. 3. ‡ Heb. ii. 11.

IX. But the elect obtain this degree of children of God several ways. *First*, they become the sons of God by a *new* and spiritual *generation*, descending from above. John speaks of this, chap. i. 12, 13. *But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* This illustrious passage, which is variously explained by interpreters, requires some particular consideration.

X. The apostle describes this generation, or birth, whereby the elect become the sons of God, both *negatively* and *positively*. He denies it to be *of blood*, that is, natural or ordinary, like that whereby the children come to be partakers of flesh and blood,* and which is judged to be of blood. Neither is it *of the will of the flesh*, that is, from any carnal desire of having children by any means; by which it happens, that one, by giving too much indulgence to the corrupt reasoning of the flesh, makes use of means for that end, which God never prescribed: something like this we may observe in Sarah, when, from a desire of having children, she gave Hagar to Abraham. Nor, in fine, is it *of the will of man*, who, for certain reasons of his own, loves one above others, and so appoints him to the principal part of the inheritance: just as this was the will of Isaac with respect to Esau. Nothing that is human can give being to this spiritual generation. But it is only *of God*, who decreed it from eternity, and actually regenerates at the appointed time.

XI. To those who are thus born of God, he *gave power to become the sons of God.* Exousia here denotes *right* and *power:* as Rev. xxii. 14. *that they may have* exousia, *right to the tree of life.* But it may

* Heb. ii. 14.

seem strange, how they who are born of God, should have a right to become the sons of God; seeing, by their very nativity from God, they are already become his children. To remove this difficulty, three things chiefly have been observed by very learned men: 1. As GENESTHAI, *to become*, is the second *aorist*, it may fitly be taken for the preterperfect; to this effect, he gave them that power, that right, that dignity, that they *might become* the sons of God, and enjoy the privileges which are suitable to that condition. 2. GINESTHAI TOIOUTON denotes in scripture-phrase, *to be such a one*, or *to behave* as becomes such a one. Thus it is used, Matth. v. 45. HOPOS GENESTHE HUIOI TOU PATROS HUMON, *that ye may be the children of your Father*, that you may behave yourselves as becomes the children of God. Compare 1 Thess. ii. 7. 10. 3. It might also be referred to that perfect filial state, which shall be conjoined with *the redemption of our body*, and which the apostle* enjoins us to wait for: and so the meaning may be, that God has granted those who are born of him, a right to the heavenly inheritance, and that unparallelled honor, by which, both in soul and body, they shall rejoice, as children of the family, in the palace of their Father: and in such a manner, that it shall not be in the power of any creature to strip, diminish, or cut them off from that dignity. The reader may chuse which expositions he has a mind. We are not a little pleased with the last. But wherein this new birth consists, we have explained at large, chap. vi. of this book.

XII. And this is the *first* foundation of that glorious state. *Secondly*, We become the children of God by *marriage* with the Lord Jesus; for when we become his spouse, then we pass with him into his Father's fa-

* Rom. viii. 23.

mily, and the Father calls us by the endearing name of *daughter*;* and the Lord Jesus calls her also his *sister*, whom he names his *spouse*.† God had provided by his law, that if *a man betrothed his maid-servant unto his son, he shall deal with her after the manner of daughters*.‡ In the same manner he is pleased to deal with elect souls. By nature they were as maid-servants to sin and Satan; they lay exposed in the open field, and were a loathing to all. However, he graciously offers them a marriage with his only begotten Son: they, by faith, accept the proposal, almost in the manner that Abigail did, when she was invited to marry David.§ And thus, by the same act, by which they become *the spouse of Christ*, they also become *the daughters of the living God*.‖

XIII. *Thirdly*, By *adoption*, which is *an œconomical act of God, whereby he receives those, who are regenerated after his image, and betrothed by faith to his only begotten Son, into his family, and adjudges to them the right and privileges of children, and the inheritance itself, by an immutable testament. They are of the household of God*;¶ *if children, then heirs*:** for the communication of the image of God alone does not give a right to the heavenly inheritance. This appears with respect to Adam in his state of innocence, who, indeed, was in the way of acquiring a right, but had not yet obtained it. The alone foundation of that right is perfect and constant obedience, performed either by man himself, or by his Surety. Christ therefore, having appeared for us, fulfilled all righteousness, and *was appointed heir of all things*.†† The elect being regenerated receive, and claim to themselves, by faith, Christ and all his

* Psal. xlv. 10. † Cant. v. 1, 2. ‡ Exod. xxi. 9. § 1 Sam. xxv. 41. ‖ 2 Cor. vi. 18. ¶ Eph. ii. 19. ** Rom. viii. 17. †† Heb. i. 2.

benefits, even his perfect righteousness: and being thus adopted by the Father, and become the brethren of Christ, *they are heirs of God, and joint heirs with Christ.** And in this sense principally we think John spoke: *To them which are born of God, he gave power to become the sons of God,* as explained above, sect. 11.

XIV. Now, for the better understanding what has been said, we are to observe, that the Spirit of God, in order to explain these mysteries, uses metaphors borrowed from human things. But these metaphors are to be so adjusted, as one may not destroy, but rather supply the defects of the other. It would seem in other respects absurd, that the soul which is *born* of God, *should be adopted* for a daughter, and *joined in marriage* to the only begotten Son of God. Yet the scripture has wisely ordered matters, when it asserts all these things concerning believers. In order to express the original of spiritual life, and of the image of God in man, it says, that he was *born* of God: to set forth our most delightful union with Christ, which is full of mutual affection, it calls it *marriage:* and to shew the ground and firmness of our inheritance, it declares that we are *adopted* in Christ. And it is on account of each of these things, that we may be called the children of God.

XV. And this is that *adoption*, which is a most precious blessing of the covenant of grace. But it was very *different* according to the *different œconomies* of that covenant. 'Tis, however, not to be doubted, that believers, at all times, were the children of God. Elihu, who was not of the people of Israel, called God *his Father*,† Job xxxiv. 36. To understand this in that

* Rom. viii. 17.

† In our version it is, *My desire is that Job may be tried:* but our marginal reading is, *My father, let Job be tried:* for some observe, that the same word ABI signifies both *my desire* and *my father.*

diminutive sense, in which the Heathen called Jupiter the father of gods and men, is not suitable to the illustrious faith and piety of a man, who was commended by God himself. A celebrated expositor has said well on this place: "God is called *Father*, as Mal. i. 6. *A son honoreth his father, and a servant his master: if then I be a Father, where is mine honor?* And Is. lxiv. 8. *But now, O Lord, thou art our Father.* By this appellation he sets forth the affection of God in this judgment, namely, his paternal care; his own affection in requesting, his brotherly love; the end of the trial, a filial reverence and confidence."

XVI. Whatever we have thus far said of the grounds of this glorious state, is even applicable to the ancients. They had likewise a new life by *regeneration*, and were created again after the image of God. They were, in like manner, *espoused* to Christ:* *Their Maker was their Husband.*† And the church of the Old Testament is expressly said to be *married.*‡ Nor were they without their *adoption*: *Who are Israelites, to whom pertaineth the adoption.*§ And to conclude, *they were heirs of all,*‖ heirs of *the grace* of God in this life,¶ and, of *the glory* of God in the life *eternal.***

XVII. But yet, though the condition of believers under the Old Testament was very illustrious, if compared with that of unbelievers, who continue children of wrath, and heirs of the treasures of divine indignation; nevertheless that splendour was eclipsed to an almost incredible degree, before the august majesty of believers under the New Testament, as the light of the stars before that of the sun. Which will appear by comparing both together.

* Hos. ii. 19, 20. † Is. liv. 5. ‡ Ver. 1. § Rom. ix. 4.
‖ Gal. iv. 1. ¶ Psal. xvi. 5. ** Psal. xvii. 15.

XVIII. Believers under the Old Testament were indeed sons, but sons subjected by their Father to the lordly power, severity, and discipline of tutors, *who bound heavy burthens, and grievous to be borne, and laid them on their shoulders;* of whom however their Father said, *All whatsoever they bid you observe, that observe and do;** namely, as long as they commanded nothing that was inconsistent with the will of the Father. They were obliged to be subject to the weak and beggarly elements of the world, and, like children, to be engaged all the day in the minutest punctillios of the Mosaic discipline, which were, in a manner, the rattles or play-things of the church. They were enjoined, like infants, without being left to their own choice, not knowing how to conduct themselves, or what was fit for them, *Touch not, taste not.*†

XIX. Besides, they were not admitted to that familiarity with their Father, as to penetrate into the mysteries of his counsel. *The mighty God did then hide himself,*‡ except that their tutors, at times, acquainted them with some things relating to God's purpose of grace, but that rarely enough, and in many mysterious expressions, and under enigmatical or parabolical representations. And though many prophets and righteous men desired to see and hear many things, yet they were not gratified.§

XX. None of them was allowed to approach the holy of holies, which was, as it were, the secret place of their Father: nay, they had not access to the temple itself, which was the Father's house, but by means of the altar, sacrifices, and priests; without which, if they took upon them to approach to God, instead of a blessing, which they sought after, they incurred their Fa-

* Matth. xxiii. 3, 4. † Col. ii. 21. ‡ Is. xlv. 15.
§ Matth. xiii, 17.

ther's displeasure. Neither was it lawful for them to omit the constant morning and evening sacrifice.*

XXI. Instead of an inheritance, the land of Canaan was given them, a pledge, indeed, of the heavenly inheritance, but somewhat obscure, and such, as they were commanded to be, in some measure, subjected to, and which the godly themselves were sometimes obliged to be destitute of, when forced into banishment. However, they were to have such a high esteem for this land, that, when banished from their dear country, they were, in their prayers, to turn their faces thitherward, nor were they to pay their vows to heaven, without directing their eyes to that country.† In all this, there was a notable subjection to this pledge.

XXII. The case of believers under the New Testament, is quite different. For after our elder brother, cloathed with human flesh, visited this lower world, and freely underwent a state of various servitude for us, he brought us into true liberty,‡ removed the tutors, blotted out the hand-writing of ordinances, which was contrary to us, declared us, being dead with himself, to be free from the elements of the world, so as they never after should have any dominion over us.§ He would no longer have us subject to these minute observances, but called us to a reasonable service,‖ and having broken and removed that troublesome yoke, which was laid on the jaws of the ancients,¶ laid his own upon us, which is easy and light.**

XXIII. He has introduced us into the Father's secret counsels, and, sucking the breasts of our mother, has taught us the things he so much desired the spouse

* Exod. xxvi. 28, 42. † Kings viii. 48. Dan. vi. 11. ‡ John viii. 36. § Col. ii. 16, 20. ‖ Rom. xii. 1. ¶ Hos. xi. 4. ** Matth. xi. 30.

should be taught.* He hath declared to us what he had seen in the bosom of the Father, nay and even the Father himself ;† and in himself presented the Father to our view, so that we have no longer any occasion to say, *Shew us the Father.*‡ He hath brought along with him those times, of which Jeremiah prophesied.§ He hath abundantly poured out upon us, *the unction from the Holy One, which teacheth all things.*‖ In a word, he does not now account us as servants : *for the servant knoweth not what his Lord doth ; but he hath called us friends : for all things that he hath heard of his Father, he hath made known unto us.*¶

XXIV. He has also obtained for us a free access to the Father, *having consecrated for us a new and living way,* which we may tread *in full assurance of faith.*** By his death, the vail of the inmost sanctuary was rent, and all believers are made a royal priesthood ;†† none is excluded the holy of holies ; and though the Father still sits on a throne of majesty, yet it is at the same time a throne of grace, to which we are invited to approach with boldness,‡‡ without sacrifice, without priests, trusting only in the alone offering of Jesus our High Priest, *whereby he hath for ever perfected them that are sanctified.*§§ And this is *that better hope, by the which we draw nigh unto God.*‖‖

XXV. Nor hath he burdened us with any subjection to a typical inheritance ; but hath called us directly to an inheritance of spiritual and heavenly good things ; and hath *appointed unto us a kingdom, as his Father hath appointed unto him.*¶¶ There is now no corner of the earth, which we should desire as more holy and

* Cant. viii. 2. † John i. 18. ‡ John xiv. 9. § Chap. xxxi. 34. ‖ 1 John ii. 20, 27. ¶ John xv. 15. ** Heb. x. 20, 22. †† 1 Pet. ii. 9. ‡‡ Heb. iv. 6. §§ Heb. x. 14. ‖‖ Heb. vii. 19. ¶¶ Luke xxii. 29.

more acceptable to God, than another; for *the earth is the Lord's, and the fulness thereof.** Nor does he disdain an altar in the midst of Egypt.† And thus *he hath made* us *partakers of a better covenant, which was established upon better promises.*‡

XXVI. On account of those excellent prerogatives, believers under the New Testament are eminently and emphatically called *the sons of God.*§ *Beloved, now are we the sons of God*, namely, by a much better right and title than before. To this the Apostle has undoubtedly an eye.‖ *But when the fulness of the time was come*, namely, *that appointed time* (till which the children were to be under tutors¶) *God sent forth his Son, to redeem them that were under the law*, setting them free from the infantile use of ceremonies, *and that we might receive the adoption*, not only that adoption, whereby we are distinguished from the children of the devil and of wrath, but also that whereby we excel infants, not much differing from servants: *wherefore thou art no more a servant*, as formerly, *but a son.* That this is Paul's meaning, the whole connection of the discourse and the scope of the writer evince. For the whole tends to shew, that believers under the New Testament are set free from, nor ought they any longer to be oppressed with, the yoke of the old servitude, which the false Judaising teachers, with indefatigable labour, struggled to lay on their necks.

XXVII. Certainly the condition of the sons of God is most excellent. If David put such a value on being called the son-in-law of such a king as Saul,** how highly should we esteem it, to be called the sons of the living God? 1. How unparallelled is that *royalty*, by which we derive the origin of our pedigree, not from

* Psal. xxiv. 1. † Is. xix. 19. ‡ Heb. viii. 6. § 1 John iii. 2. ‖ Gal. vi. 4, 5, 6, 7. ¶ Ver. 2. ** 1 Sam. xviii. 23.

any earthly prince or monarch, but from the King of heaven? 2. What can be more glorious than that *divine nature* which we obtain by a new generation?* God himself glories in his sons, as his peculiar property: nay, calls them *the first fruits of his increase*,† who may be to him *for a praise, and for a name, and for an honor*.‡ Almost as parents who glory, before others, in those of their children who are remarkable for their beauty. 3. What even can be more desirable than that *marriage*-relation to the only begotten Son of God, than which thought itself can conceive nothing more honorable, more advantageous, and, in a word, more glorious? He is *white and ruddy, the chiefest* (standard-bearer) *among ten thousand*.§ When David, though not yet come to the crown, sent his men to Abigail, to procure her in marriage, that prudent widow *bowed herself on her face to the earth, and said, Behold, let thine hand-maid be a servant to wash the feet of the servants of my lord*.‖ And what may our soul say, whenever it reflects, that, having broke off the former marriage with Nabal, which was not a state of marriage, but of adultery, it is joined to the heavenly David in a marriage-covenant that cannot be broken? 4. Nothing can be more excellent than that *inheritance*, which, in right of adoption, the sons of God obtain, and which is bequeathed to them by an irrevocable testament.

XXVIII. It will not be unprofitable to insist a little on this point, and, having opened the *testament* of our Father, to inquire, *what* and *how considerable the goods*, and under what *stipulations*, he has bequeathed them to us. By the *testament* we mean, *the last and immutable will of God, recorded in the writings of the holy scripture, and ratified by the death and blood of Jesus,*

* 2 Pet. i. 4. † Jer. ii. 3. ‡ Deut. xxvi. 19. § Cant. v. 10.
‖ 1 Sam. xxv. 41.

whereby he hath declared his chosen and believing people to be his heirs of the whole inheritance. I say the testament is *the will* of God, or *that counsel of his will,** by which he has appointed the heirs and the inheritance; and of which the Lord was speaking, Luke xii. 32. EUDOKESEN HO PATER, *It is your Father's good pleasure to give you the kingdom;* I add, *it is the last and irrevocable will* of the Father: for as this is required to a valid testament,† so it is not deficient in this respect: *Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation.*‡ By this his will he appointed or settled both *the inheritance, as well of grace as of glory*, of which we shall speak just now; and *the heirs*, not indefinitely, whoever believes; but by name, this and the other persons, *whose names are written in heaven*,§ and *graven upon the palms of God's hands.*‖ This his will he has expressed in the sacred *writings of both instruments*, which, for that reason, are also called *a testament.*¶ In fine, that nothing might be wanting, the whole is confirmed and *sealed by the blood and death of the Lord Jesus.*** In order to understand which, we must observe, that God the Father did, by testament, give and bequeath that honor to his Son Jesus Christ, to be the head of the elect in glory, and have a right to bestow upon them all his goods.†† Jesus again does, from the power made over to him by the Father, dispose by testament of his goods to be communicated to the elect: *I* DIATITHEMAI, *appoint by testament unto you a kingdom, as my Father hath* DIETHETO, *appoint-*

* Eph. i. 11. † Gal. iii. 15. ‡ Heb. vi. 17, 18. § Luke x. 20. ‖ Is. xlix. 16. ¶ 2 Cor. iii. 14. ** Heb. ix. 16, 17. †† Psal. ii. 8.

*ed by testament unto me.** So that this making of the testament is indeed originally from the Father, yet immediately from Christ the Mediator; who died, not to vacate or annul, by his death, the inheritance; for *he is alive for evermore;*† but to seal the promises, and acquire for his people a right to the inheritance. Hence the blood which he shed, is called *the blood of the testament.*‡

XXIX. The *goods* or blessings bequeathed by this testament, are of all others the most excellent; as became, 1. The riches and liberal bounty of our heavenly Father, from whom we may expect so extraordinary goods or blessings, which neither eye hath seen, or ear heard, nor hath entered into the heart of man to conceive any like them.§ Concerning which the psalmist deservedly sings, *O how great is thy goodness which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee, before the sons of men!*‖ 2. The glory of our elder brother, whose joint-heirs we are,¶ and who glories in his heritage.** 3. That dignity, to which God hath raised us, having adopted us for his sons: for to them he gives *great and precious promises.*†† Did we minutely prosecute these points, we should write a large volume: at present we will reduce the whole to three principal heads.

XXX. *The first is the possession of the whole world;* for it was promised to Abraham and his seed, that they should be *heirs of the world,* Rom. iv. 13. On which place let us hear the commentary of Ludovicus de Dieu. "As sin, by separating us from God, and subjecting us to his curse, banished and disinherited us, so that we have no spiritual right or dominion, as became sons

* Luke xxii. 29. † Rev. i. 18. ‡ Zech. ix. 11. Matth. xxvi. 28. § 1 Cor. ii. 9. ‖ Psal. xxxi. 19. ¶ Rom. viii. 17. ** Psal. xvi. 6. †† 2 Pet. i. 4.

of God, over the meanest creature: so on the other hand, when God becomes our God, and we his blessed people, we are restored, as sons, to the right and dominion of all our paternal inheritance: and seeing there is nothing besides God and the world, we are made heirs of the world, both the earthly, the heavenly, the present and the world to come." When God introduced Adam into the habitable earth, he constituted him lord of the world, and gave him a right and claim to use the rest of the creatures for his own advantage.* But Adam, by his sin, lost that right; so that neither himself, nor any of his posterity, while in a state of sin, have any true and spiritual right, which can stand in the court of heaven, to touch any creature. But Christ has made a new purchase of it, for himself and his brethren.† Whence it is said, *All things are yours*;‡ and among these all things, *the world* is mentioned,§ and whatever is in it, *things present and things to come*. *For*, adds the Apostle, *ye are Christ's*.‖

XXXI. Now, this possession of the world consists in these following things. 1. That every son of God does possess so much of the good things of this world, as the wisdom of his heavenly Father has ordained, to be so sufficient for the support of his animal life, that his spiritual may suffer no detriment; and that he truly possess it in such a manner, as, in the use and enjoyment thereof, he may taste the love of his Father, bestowing that upon him, as an earnest of a far better good, and of his elder brother, who became poor, that his people might be rich.¶ This love of God the Father, and of Christ, when added to the least crumb of bread, or drop of cold water, makes these preferable, in the highest degree, to all the most exquisite dainties of the

* Gen. i. 28. † Psal. viii. 6. ‡ 1 Cor. iii. 21. § Ver. 22.
‖ Ver. 23. ¶ 2 Cor. viii. 9.

rich men of this world. *A little that a righteous man hath, is better than the riches of many wicked.** 2. That all the creatures ought to serve them as steps, by which to ascend to the Creator. For in all of them they view, as in a bright mirror, his adorable perfections,† and in that meditation they exult.‡ Above all, they perceive in them the love of God towards them. When they view the sun, the moon, the stars, they rejoice, that their Father has lighted up so many tapers for them, at which they may work what becomes the sons of God: nor do they less admire this, than if every one had his own sun or his own moon shining upon him.§ Neither do they exceed the bounds of decency, when they think, that the world remains in its present state on their account, and that the wicked are indebted to them for this: for *the holy seed is the substance* (support) of the world.‖ 3. That all the creatures, and the whole government of God about them, *may work together for their good.*¶ This is so extensive, that both angels and devils are obliged to this service. As to angels, are they not *ministering spirits, sent forth to minister for them who shall be heirs of salvation*?** And with respect to that infernal spirit, the teacher of arrogance; was he not constrained, by his buffetings, in spite of himself, and acting from a different view, to teach Paul humility?†† 4. If this world, which is subjected to vanity because of sin, is not sufficient for them; from its ashes, when perished, God is to form another; to make *a new heaven and a new earth, wherein dwelleth righteousness.*‡‡ There is none of these things, which may not be included in that general promise of the inheritance of the world.

* Psal. xxxvii. 16. † Psal. civ. 24. ‡ Psal. xcii. 4, 5. § Psal. viii. 3, 4. ‖ Is. vi. 13. ¶ Rom. viii. 28. ** Heb. i. 14. Psal. xxxiv. 7. and Psal. xci. 11. †† 2 Cor. xii. 7. ‡‡ 2 Pet. iii. 13.

XXXII. The *second* good thing in this testament is *a spiritual kingdom: I appoint unto you a kingdom.** To which even the most despicable of the children of God in other respects, even men-servants and maid-servants, are called: *Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom, which he hath promised to them that love him?*† To this belong (1.) The excellency of the sons of God, whereby they surpass all other men.‡ (2.) Victory over sin, and the unruly lusts of the flesh, to which kings themselves and the most dreaded tyrants are subject and enslaved.§ (3.) The bruising of Satan under their feet.‖ (4.) Triumph over a whole conquered world, notwithstanding whose rage they shall be for ever saved.¶ (5.) Inestimable riches of spiritual gifts,** even in the midst of poverty.†† (6.) Holy peace of soul and joy in the Holy Ghost.‡‡ All these begin here in grace, and shall be consummated in glory.

XXXIII. The third benefit is God himself.§§ *Heirs of God.* Here is a mutual inheritance. Believers are God's portion, and God is their portion, for these are made reciprocal. *The portion of Jacob is the Former of all things, and Israel is the rod* (tribe) *of his inheritance.*‖‖ In this possession of God, his children find, (1.) Protection against every evil: *I will say of the Lord, He is my refuge and my fortress.*¶¶ Why? *He is my God, in whom I will trust.* See Psal. xxvii. 1, 2. Is. xliii. 2, 3. (2.) Communication of every good.*** For, (1.) All that infinity of perfections, which are in God himself, will appear glorious and admirable in the

* Luke xxii. 29. † Jam. ii. 5. ‡ Prov. xii. 26. § Rom. vi. 14, 18. ‖ Rom. xvi. 20. ¶ 1 John v. 4, 5. ** Psal. xlv. 9. †† Rev. ii. 9. ‡‡ Rom. xiv 17. §§ Rom. viii. 17. ‖‖ Jer. x. 16. ¶¶ Psal. xci. 2. *** Psal. xxxvi. 7.

children of God, and be enjoyed by them to complete their consummate happiness. And what can the soul desire beyond that infinity?* (2.) What will not God give those, to whom he gives himself?†

XXXIV. There are no proper *stipulations* in this testament, if considered in its whole extent, together with all its promises; for it consists of absolute and mere promises, which depend on no condition, to be performed in our own strength. Yet divine providence hath so disposed every particular in it, as to have a certain and wise order among themselves, and the‡ practice of the former benefits, which are promised, paves the way for the possession of further blessings. We have at large treated of this, chap. i. § 10. & seq. of this book. To which I now add the words of Ames in his *Coronis ad Collationem Hagiensem*, art. v. c. 2. "The whole of the disposition hath the nature of a testament, as considered simply, either in the whole, or its parts; but if the benefits bequeathed are compared together, then one bears to the other the relation, as it were, of a condition."

XXXV. In the same books therefore, in which the testament is contained, God commanded, that whoever would take comfort from the promised inheritance, should, 1. Love search into, meditate upon, and keep in his heart, the writings exhibiting the testament, as no contemptible part of his inheritance,§ nay, *esteem them beyond his necessary food.*‖ 2. Highly value, as it deserves, the promised inheritance. (1.) That he hunger and thirst after it, and be satisfied with nothing

* Psal. lxxiii. 25. † 1 Cor. iii 22, 23.

‡ Faith, repentance, and the like, are blessings promised in this testament, and the practice or exercise of these makes way for the possession of the eternal kingdom.

§ Deut. xxxii. 4. ‖ Job xxiii. 12. Deut. vi. 6.

short of it.* (2.) Reckon all other things, in comparison thereof, as loss and dung.† Most readily part with every thing of his own, in order to procure this pearl of inestimable value.‡ (3.) Glorify God for the greatness of his love.§ (4.) Diligently keep what he has received.‖ 3. So walk, as becometh his condition, and the expectation of so great an inheritance.¶ 4. Be ready to impart to his brethren, what he has received from his Father, both in temporals and spirituals.** And endeavour, that others also may be brought to enter on the same inheritance with himself.†† For none suffers any loss for the numbers that partake with him: nay, he has rather an additional pleasure, his joy being greatly heightened from the abundance of love.

* Matth. v. 6. † Phil. iii. 8. ‡ Matth. xiii. 46. § Psal. xxxi. 19. ‖ Rev. ii. 25. & iii. 11. ¶ 1 Thess. ii. 12. 1 John iii. 3. ** Rom. xii. 13. 1 Thess. ii. 8. †† Acts xxvi. 29.

CHAP. XI.

Of the Spirit of Adoption.

HAVING said so much of the nature of adoption, as far as our design required, it remains, that we carefully inquire, what *the Spirit of Adoption is.* Now, this is *the Holy Spirit, operating those things in the elect, which are suitable to, and becoming the sons of God, who love God, and are beloved by him.*

II. *This Spirit* differs from *the Spirit of bondage* in this, that the Spirit of bondage represents God as an austere master, and a tremendous judge, whence it is, that they who are actuated by this Spirit, in so far as they act thereby, perform the commands of their Mas-

ter not without the terror of a trembling heart. But the Spirit of adoption discovers God to the believing soul, as a kind and indulgent Father, and, by giving it assurance of the love of God, and sweetly cherishing the hope of the future inheritance, makes him, with alacrity and generous emotions of a filial affection, willingly obey God, as a beloved father.

III. Moreover, seeing *all believers* in every period of time were *sons of God*, we may with propriety assert, that the *Spirit of adoption* was granted to them all, in their measure and degree. For certainly what Paul says holds true in all periods, *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts*;* and, *If any man have not the Spirit of Christ, he is none of his*.† As many as are regenerated, are born of the Spirit.‡ From the Spirit proceedeth faith,§ by which they obtained EXOUSIAN, a right to become the sons of God, and if they had any degree of love, righteousness, peace, holiness, and the like, without which true faith cannot subsist, they could have them from no other but this Spirit. And as the Spirit which they had, was doubtless such as was suitable to their state; and they themselves were the adopted sons of God; what hinders us from calling it the Spirit of adoption?

IV. There is mention oftener than once in the Old Testament of that Spirit, as then bestowed on believers. Such was that generous spirit in Caleb, which made him *follow God fully*.‖ Such that, concerning whom Nehemiah said,¶ *Thou gavest also thy good Spirit to instruct them*; which we are to understand of the elect among the Israelites, in that perverse generation. Such was that, which David prayed might be given him, *Thy*

* Gal. iv. 6. † Rom. viii. 9. ‡ John iii. 5, 6, 8. § Gal. v. 22. ‖ Numb. xiv. 24. ¶ Chap. ix. 20.

*Spirit is good, lead me into the land of uprightness.** *Renew a right spirit within me; take not thy Holy Spirit from me; uphold me with thy free Spirit.*† In short, as God said to Israel of old, *Surely they are my people, children that will not lie:* so also *he put his Holy Spirit within them.*‡

V. Moreover, the operations of this Spirit may be considered either *absolutely*, or in *relation* to the distinct œconomies of the several periods. What the Spirit of adoption operates *indiscriminately* in the Sons of God, are principally these things. As God has, ever since the very first sin of our first parents, proposed his gracious covenant, the summary whereof was, in every age, handed down by the instruction of the patriarchs; it belonged to the office of the Spirit of adoption, to stir up, and lead by the hand, the minds of believers to the knowledge, meditation, and apprehending of that saving grace; to intimate to the soul the things externally handed down by the tradition of the oracles, which were vouchsafed to the patriarchs and prophets, and thus impart some relish of divine love, first more sparingly, afterwards more abundantly. By this means, that horror is banished, which the thunders of the law, a consciousness of guilt, and the just apprehension of divine vengeance, had begot in the soul.

VI. While the Spirit does this, he, by one and the same means, inflames the hearts of the children of God, with returns of love; by which it comes to pass, that they yield obedience to God, not any longer from a fear of punishment, but from a pure love of rectitude, and a generous affection to their most beloved Father, and that with willingness and alacrity, as becomes children so nobly descended; with a denial of their own will,

* Psal. cxliii. 10. † Psal. li. 10, 11, 12. ‡ Is. lxiii. 8, 11.

and a diligent care to do nothing unworthy of that glorious condition.

VII. Besides this, the Spirit likewise presents to their view the promised inheritance, in the expectation of which he confirms them, by the word and sacraments, whose moral efficacy, as it is called, he accompanies with a supernatural and internally-operative virtue; and gives them the enjoyment of it in hope: nay, sometimes he raises them on high, so that by removing the vail, and drawing up the curtain, he, in some measure, gives them a view of those good things, which await them in the heavenly country; so that, with gladness and exultation, *they rejoice in hope of the glory of God.**

VIII. These three things are the natural consequences of adoption. 1. A persuasion of the greatest love of the Adopter. 2. An obedience of love, conformable to the laws of the family, into which one is received, and to the customs and will of the new parent. 3. An expectation of the inheritance. The Spirit therefore, who produces these things in the elect, is justly called the Spirit of adoption.

IX. All these things were in the ancient believers, though God, in his wisdom, appointed degrees and limits, as the times required. Their soul exulted in the Lord.† They delighted themselves in the faith, hope, sense, and relish of divine love;‡ (BESOD ÆLOAH the familiar converse) *the secret of God was in, or upon their tabernacles.*§ They also loved God as their Father,‖ and, from love, yielded obedience to him,¶ with readiness and delight in his commandments.** They comforted themselves in adversity with the unfailing expec-

* Rom. v. 2. † Psal. iv. 7. ‡ Psal. xxxi. 7. Psal. li. 14. Psal. xxxvi. 7, 8, 9. Psal. lxiii. 5. § Job. xxix. 4. ‖ Psal. xviii. 1. Psal. cxvi. 1. ¶ Psal. cxix. 10. ** Psal. cxix. 9, 11, 14, 16.

tation of a blessed inheritance :* which, though at a distance yet God presented to their view, and gave them initial prelibations of.† As all these things follow upon Adoption, and ought to be ascribed to the Spirit, the Spirit of adoption is by no means to be reckoned so a peculiar benefit of the New Testament, as if the Old Testament believers were destitute of it, Paul himself expressly asserting, that *the same Spirit of faith*, by which we speak (which certainly is the Spirit of adoption) was also in the fathers.‡

X. However, it is not to be denied, that those operations of this free and noble Spirit were, of old, more rare and sparing than afterwards, and mixed with much terror. The legal œconomy was then in its vigour. As the covenant of grace was revealed more obscurely, and in much enigmatical darkness, so likewise it was not intimated to the conscience with such evidence of demonstration : a hand-writing, in the mean time, was also required, to be renewed by the daily blood of sacrifices, as by so many subscriptions ; a thirst after better promises was raised, though not yet to be quenched : by these means, those noble operations of the Spirit were so clouded in most, that, in comparison of the joyful abundance under the New Testament, the Spirit is said§ not to have been under the Old. This is not to be understood in such a restricted sense, as to make us imagine, that the extraordinary gifts of the Spirit, poured out on the day of Pentecost, are here only intended. For something is promised, which is common to all believers in Christ, and which is said not to have been before Christ was glorified. But what is that? It is the full and illustrious exhibition of the Spirit, which Christ deferred till he took solemn possession of

* Psal. xvii. 15. † Psal. xxxi. 19. ‡ 2 Cor. iv. 13.
§ John vii. 39.

his kingdom, and which appeared in those visible gifts, as in so many mirrors, which is also to be extended to the gracious fruits of adoption: as Calvin has well observed on this place.

XI. And indeed we often see in scripture, that the Holy Spirit is so promised to the New Testament, as if there was no such thing under the Old.*—All which things belong to the time of the Messiah's kingdom, now manifested in the world. To this also we are to refer, what John the Baptist said of Christ,† that *he would baptize* the children of Abraham *with the Holy Ghost and with fire.* For, seeing the Baptist speaks this not to the apostles, but to the Jews that flocked to hear him; that miraculous effusion of the gifts of the Holy Spirit on the apostles, which our Lord himself calls *a baptism*,‡ seems not to be denoted only, but also that sanctifying grace of the Spirit, which had and exerted a fiery efficacy on the hearts of believers, by penetrating, illuminating, setting on fire, purging heterogeneous mixtures from pure qualities, and by elevating and transforming the object kindled by its fire into its own nature. And with this passage it seems we should by all means compare what is said, Is. iv. 4. *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning.* Moreover, that extraordinary work, which was wrought in the apostles, contained the first-fruits and earnest of the fulfilment of the general promises concerning the Spirit; as appears from the application of the prophecy of Joel, and Peter's explication of it.§ Chrysostom therefore ob-

* Is. xxxv. 6, 7. and xliv. 3. Ezek. xxxiv. 26, 27. Joel ii. 28. Zech. xiv. 8. compared with Ezek. xlvii. 1. † Matth. iii. 11. ‡ Acts i. 5. § Acts ii. 28, 39.

serves well,* that John, by this expression, signified *the abundance, the vehemence, and the utter irrestibility of grace.*

XII. As these things were promised, so they were also fulfilled under the New Testament. For the Spirit of God then produced a clearer manifestation of the covenant of grace, a higher sense of divine love, a more delightful freedom of the kingdom of God, a more confident boldness, more abundant consolations, a stronger assurance, a more spiritual holiness; and who can pretend to recite all? which will appear, by making a just comparison of heroes with heroes, and of more ordinary believers with others of the same kind, according to the prophecy of Zechariah, chap. xii. 8. See Tit. iii. 5, 6.

XIII. Meanwhile, we are to observe, that, in the beginning of the New Testament, God distributed much more plentifully to believers, than frequently afterwards. Certainly, nothing can be spoken with greater pomp of language, than what Paul often declared concerning himself, and other believers in his day. For, as to *consolation* and tranquility of soul, what can be more excellent, than what he promises the *Philipians*, *even peace which passeth all understanding*, Phil. iv. 7. Agreeable to this is what Peter writes, that they who love Christ and believe in him, *rejoice with joy unspeakable and glorious (full of glory.†)* And what John also says, that *perfect love*, such as is produced by the gospel, *casteth out all fear.‡* And really in a peace so profound and so serene, and in a joy almost so incredible, there plainly appears to be no room for any unruly passion, fear, or trembling.

* Homil. 11. † 1 Pet. i. 8. ‡ 1 John iv. 18.

XIV. As to what concerns *holiness*, the apostle gives such excellent encomiums of it, as may be judged very far to transcend the measure of our days: when he declares, that he was so crucified with Christ, that he did no longer live, but Christ lived in him; as if his spirit and life, like that of an inferior order, were swallowed up in the more illustrious Spirit and life of Christ, as the sun in the heavens extinguishes the light of all the stars; and all that life which he lived, flowed from no other principle, but the faith and love of the Son of God.* Add, that he openly declares his contempt of all those things which other men so highly value, that he prizes Christ alone, and, forgetting the things which are behind, presses forwards by large strides, and a most speedy course, to perfection.† Who of us will deny, that he scarcely aspires after these high attainments?

XV. The apostle every where openly professed an incredible *hope* and *assurance* of the future inheritance: and he undoubtedly describes his assurance, towards the close of the eighth chapter to the Romans, in such magnificent language, that nothing more emphatically strong can be conceived. Let that courageous gloriation in the Lord be attentively read, which sets forth, in an extraordinary pomp of words, the immense abundance of the Spirit inhabiting his noble breast, and the sparkling flames of the love of God kindled in his heart. He also clearly displays his hope,‡ whereby he was so far from fearing death, at the mention of which most people shudder, that, on the contrary, he embraced it with open arms, and longed to be dissolved, that he might have the more full enjoyment of Christ.

XVI. Indeed, if any one shall compare these magnificent expressions, with what is observed among believ-

* Gal. ii. 20. † Phil. iii. 7, 8, 14. ‡ Cor. v. 1, 2. 2 Tim. iv. 8. Phil. i. 23.

ers at this day, he will be obliged to own, that they come far short of that eminence and excellence; they are so mean, poor, and fading, in comparison of these unparallelled expressions, which, with astonishment, we admire in the apostle. But doubtless the Spirit bloweth when, how, and where he listeth: it does not become us to set bounds to him. In the beginning of the gospel God shewed, what he can do, and what again he will do, when he shall restore life, as it were, from the dead.* EXECH', EXECH', O PHIL' PELIE, "Arise, arise, thou friendly sun!"

XVII. To this Spirit the apostle principally ascribes *two effects*;† the former of which is, the making us cry, *Abba, Father;* the latter, that *together with our spirit, he himself beareth witness, that we are the children of God:* which two things, as they contain the most noble consolation, it will not be improper to explain, with all the accuracy we are able.

XVIII. The Holy Spirit is never idle, where he is; there the heart RACHASH LIEBI DABAR, *brings forth a good speech.*‡ The Spirit is that mystical new wine, which *makes the virgins cheerful* (eloquent§) *and causeth the lips of those that are asleep to speak.*‖ They who have the Spirit of faith, *as they believe, so they speak.*¶

XIX. Nor do they only speak, mutteringly like the ventriloquists, who speak from the belly, or like those who scarce dare speak out what they have conceived in their mind, fear having restrained their faultering tongue; but they confidently *cry out* with a loud voice. Nor is it in vain, that the apostle both here and Gal. iv. 6. uses the term *crying*. It denotes that *boldness*, freedom, and courage, with which we are commanded to approach the throne of grace.**

* Rom. xi. 15. † Rom. viii. 15, 16. ‡ Psal. xlv. 1. § Zech. ix. 17. ‖ Cant. vii. 9. ¶ 2 Cor. iv. 13. ** Heb. iv. 16.

XX. But what does he principally teach us to cry? *Abba, Father.* Servants or hand-maids of old were not suffered to call their masters by the name of father, as the very learned Selden, *de successionibus, c.* 4. has shewn from the law of the Hebrews. But the servants and hand-maids of God, both under the Old and New Testament, are allowed this privilege; as was shewn above from Is. lxiii. 26. Job. xxxiv. 36. To which I now add Is. lxiv. 8. and Jer. iii. 4. When Christ commanded his disciples to pray, *Our Father which art in heaven,* he used an expression well known to, and very common among the Jews. Thus Maimondes in Tephilloth, ABINU, SHÆBSHAMAIM, "Our Father which art in heaven, so deal with us, as thou hast promised by the prophets."

XXI. Nor does that doubling of words, *Abba, Father,* which occurs both here and in the epistle to the Galatians, want its emphasis. As the former is of Hebrew, and the latter of a Greek original, did not the apostle, by this, intend to teach us, that, under the influence of the Spirit, God is now to be called Father, by believers of whatever nation, or in whatever language? For the reason of this repetition seems here to be different from that in Mark, chap. xiv. 36. where we have a summary of Christ's prayers, and the latter may be imagined to be added by Mark, as an explanation of the former. For Christ spoke not in Greek, as Paul wrote in that language. The observation of the celebrated *Lightfoot,* on Mark xiv. 36. is worth mentioning; that though *Abbi,* may indeed denote, not only a natural, but also a civil father, as an elder, a lord, or master, a teacher, a magistrate: yet *Abba,* only a natural, or adopting father. For the proof of this he gives us a great number of examples. Thus therefore

Christ calls God, *Abba*, in the strongest sense; and believers also according to their condition.

XXII. Unless we would rather say, that this repetition of the word is an evidence that the appellation was pleasant and familiar. For *Appa*, which differs not much from *Abba*, was not in that sense unknown even to the Greeks. Thus Callimachus, in his hymn to Diana, brings her in as a little girl playing in the bosom and arms of her father Jupiter, and calling him in a familiar and enticing manner *Appa*. Hence also *Abare*, which in Ausonius stands for ADELPHIZEIN, and signifies *to address one in a kind manner, as one brother does another*. See what Ludov. Capellus has learnedly collected to this purpose in his *Spicilegium* on Mark xiv. 36.

XXIII. Nor does this appellation consist in bare words, as if we flattered God only with our lips. But supposing the truth of adoption, it shews, that there is faith, and the full assurance of it in the heart. And by making a profession of it, we honor God, celebrating the glory of his grace, whereby he hath raised us, the most unworthy of mortals, to such a high pitch of honor. We also profess, that we pray in faith, and expect from him, what children ought to expect from a most indulgent father. And, at the same time, by calling him Father, we bind ourselves to an obedience, a reverence and a love becoming such a Father. And therefore, when the apostle says, that we by the Sprit cry *Abba*, Father, he thereby teacheth us, that this Spirit is the author of faith, boldness, confession, piety, and sincere obedience.

XXIV. But let us now consider the other effect of the Spirit, which, according to the apostle, consists in this, that he *beareth witness with our spirit, that we are the children of God*. Here we have two witnesses,

agreeing in one testimony. The one is of a lower rank; *our spirit;* the other of the highest, *the Spirit of adoption*, who is the Spirit of the Son of God.* Both may be well qualified for this, but each in his own measure, degree, and order.

XXV. By *our spirit* is understood, the mind and conscience of every believer, whereby he may be conscious of what passes in his own heart. In this sense the apostle said, *What man knoweth the things of a man, save the spirit of man, which is in him?*† It is otherwise called *the heart of man, condemning or acquitting him*,‡ or SUNEIDESIS SUMMARTUROUSA, *conscience joining to bear witness, and thoughts the mean while accusing or else excusing one another.*§

XXVI. The testimony of this our spirit consists in an exact representation of our state by certain marks, and a full assurance of faith, which is followed by a most quiet tranquillity of soul, and a joy unspeakable. For as the Spirit, which beareth witness, and the man, to whom he does so, are in effect all one, no other testimony needs here be thought of, than the composure of the soul, which, by infallible marks, is conscious of its own happiness. Accordingly our apostle, when he would tell us, that he was fully persuaded, that he spoke in sincerity, affirms, that his *conscience bears him witness;*‖ whose witness can be no other than a representation of the truth plainly perceived by it.

XXVII. It is, indeed, very requisite, that this testimony, which is given of an affair of the greatest moment, be solid and well grounded. We are therefore, above all, to attend to two things. *First*, it is necessary, that our spirit be very exactly instructed from the word of God, about the marks by which a child of God

* Gal. iv. 6. † 1 Cor. ii. 11. ‡ 1 John iii. 20, 21. § Rom. ii. 15. ‖ Rom. ix. 1.

may be known and distinguished. The word of God alone is the silver, seven times purified and refined. By this rule we are both to think and speak of the things that relate to salvation. All the dictates of our spirit are to be tried by it; neither must we admit any thing, as worthy of credit in the matters of salvation, which does not, in the exactest manner, agree therewith. Then, a most careful self-examination should be added, whether we have those marks, which God has given of his children in the scripture.

XXVIII. The marks of the children of God are of two kinds. First, certain good habits or dispositions of soul, and a consistent tenour of a pious life: then, peculiar acts of God towards his beloved people, which he vouchsafes only to those whom he loves with fatherly affection.

XXIX. The marks of the former kind are such as these. 1. The impression and expression of the divine image, and a holy conformity to our Father and elder Brother. For what is more natural than for a son to resemble his father, and one brother be like another? As therefore the natural Son of God is *the brightness of the Father's glory*,* it is fit also, that we, in our order and measure, be so too. As corrupt Adam *begat a son in his own likeness, after his image*,† so likewise when God begets children, he forms them in his own likeness, in *righteousness and true holiness*.‡ And indeed this likeness of God is gradually perfected by familiar intercourse with him; till, having obtained that adoption, of which the apostle speaks, Rom. viii. 23. we are become perfectly like him.§

XXX. 2. A new life, that is worthy of God, and the effect of the Spirit of adoption, who is *the Spirit of life*.‖

* Heb. i. 3. † Gen. v. 3. ‡ Eph. iv. 24. § 1 John iii. 2. ‖ Rom. viii. 2.

As is the spirit of the creature, so is their life. The natural man hath not a more noble spirit, nor a more excellent principle of life, than his soul; consequently he only lives an animal life. But as the children of God are endowed with that *free Spirit*,* who is the Spirit of Christ;† so in their measure they live, as Christ formerly lived, imitating his example and pattern to the utmost of their power; that what Christ declared in the highest degree of himself, may in some measure be applied to them; *The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise.*‡ Paul's exhortation is excellent,§ *Be ye followers of God, as dear children.*

XXXI. 3. A true and sincere love to God. Even nature teacheth this. For what genuine son does not love his father? This law is not only written, but born with us. And this love arises, partly from the consideration of the most amiable perfections of God, which his children are admitted to contemplate in a familiar way, *seeing the King in his beauty*;‖ partly from the rays of the divine love reflected upon them, whereby they cannot but be inflamed.¶ As often as they attentively reflect on this love, they look upon the whole capacity of their soul as insufficient to make due returns of love.

XXXII. 4. A filial reverence and obedience,** flowing from the love of which we just now spoke. This love forbids them to do any thing, that may displease God; and if it sees his honor impaired by any other, does not suffer the mind to be at ease.†† On the contrary, it makes the person cheerful and ready

* Psal. li. 12. † Gal. iv. 6. ‡ John v. 19. § Eph. v. 1. ‖ Is. xxxiii. 17. Psal. lxiii. 2. ¶ 1 John iv. 19. ** Mal. i. 6. 1 Pet. i. 17. †† Psal. xlii. 3, 10.

for all the duties of religion ;* does not suffer him to be at rest, if haply by any ill-advised conduct he should provoke God, and be deprived of the sight of his blessed and gracious face, as formerly. In fine, it constrains him to fall down in profound reverence at the feet of his Father, and, with sorrow and tears, plead for the pardon of his offences, and promise a more exact observance for the future.†

XXXIII. 5. Unfeigned brotherly love, which he entertains for all those in whom he observes the image of God, and a participation of the same grace with himself. As that natural affection of Joseph for his brother Benjamin discovered itself by the most evident tokens ;‡ so likewise, while other marks are often indiscernable, this brotherly love gives to the doubting soul an evidence of its state.§ For the love of the brethren cannot be separated from the love of God. Whoever loves the original, will also love the copy. Whoever loves God, will also love him who belongs to God, and in whom he observes the virtues of God, and whom he believes to be loved by God.‖ Our spirit ought to be well assured of these things, before it can testify any thing about this our blessed state ; and it ought likewise to know, that all these things are to be found with the sons of God, and with them only, as the effects of the regenerating Spirit.

XXXIV. But besides, there are some special acts of divine love, which God vouchsafes only to his own children. *The Lord*, indeed, *is good to all ; and his tender mercies are over all his works.*¶ But he reserves a certain peculiar and unparallelled goodness for his

* 1 John xiv. 21. † Luke vii. 38. ‡ Gen. xlv. 14, 15.
§ 1 John iii. 14. ‖ 1 John iv. 20. ¶ Psal. cxlv. 9.

elect; of which the psalmist says,* *Truly God is good to Israel, even to such as are of a clean heart.* Hence it is, that, while they are sometimes ravished on high by his Spirit, he surrounds them with the beams of his supercelestial light, gives them a view of his face shining with the brightest love, kisses them with the kisses of his mouth, admits them to the most endearing mutual intercourse of mystical love with himself, and, plentifully shedding abroad his love in their hearts, he gives them to drink of rivers of honey and butter, and that often in the greatest drought of the parched soul, when expecting no such thing; and many more mysteries in this secret intercourse with our heavenly Father, which believers sometimes see, taste, and feel, but which no pen of the learned can represent, as they deserve. And it is not fit, that the spirit of man should be unacquainted with these things, since it is admitted as a witness of his state: for though this is not the lot of all the children of God, nor the case at all times, nor indeed frequently; yet they whose lot it has at any time been, are certainly children of God.

XXXV. After our spirit is well instructed about all these things, it is further necessary it make a strict scrutiny concerning itself, and, as under the eye of an omniscient God, diligently search every particular without dissimulation or disguise: to see whether those things, which we said were the marks or characteristics of the children of God, are to be found in us: as also whether, at any time, we have experienced, in prayer, or other exercises of devotion, the peculiar favor of the most gracious God, exciting, inflaming, comforting, and carrying heavenwards our otherwise dull and drowsy hearts. Which when our spirit discovers by evident indications, it then confidently testifies, that we are

* Psal. lxxiii. 1.

the children of God, represents that truth to our minds, and causes us to be conscious of it, and enables us to say, *This I know, that God is for me.**

XXXVI. These things indeed tend greatly to the consolation of God's children. But when, both by scripture and experience, they know, that our heart is deceitful, and that they are assured by the wisest of kings, that *he that trusteth in his own heart is a fool*;† and as they would wish not to be deceived in any thing less than in this, which of all others is of the greatest moment; then at length they entirely acquiesce, when to *the testimony of their own spirit* is superadded *that of the Spirit of God*. This is what David wrestled for by earnest prayer with God,‡ *Say unto my soul, Thou art my salvation.*

XXXVII. That testimony is given principally in this manner. *First*, the Spirit of God makes those holy habits, which, we said, were the distinguishing marks of the children of God, and which at times are often involved in much darkness, and covered with much rubbish and filth, to shine with clearness in their soul, and, as it were, readily present themselves to the contemplation of the mind, when examining itself. And then it excites our spirit, otherwise languid, to the diligent observation of the things in our mind, both transacted in and by it, enlightens the eyes of the understanding with supernatural light, to prevent our being deceived by what is specious rather than solid, or our overlooking those things, on the observation of which our consolation depends. There is, moreover, a certain internal instinct, which no human language can explain, immediately assuring God's beloved people of their adoption, no less than if, being carried up to the third heavens, they had heard it audibly from God's own

* Psal. lvi. 9. † Prov. xxviii. 26. ‡ Psal. xxxv. 3.

mouth: as the apostles formerly heard in the holy mount *a voice from the excellent glory.** *Lastly*, seeing no testimony is stronger than that which is proved by facts, the Spirit of God does not leave himself *without witness* in that respect; exciting generous motions and the sweetest raptures in believers, and delighting them with consolations so ravishing and ecstatical, and even exceeding all conception, that they cannot consider them in any other light, but as so many testimonies of their adoption.

XXXVIII. Nor is there any reason to apprehend, that the children of God will, in this case, suffer themselves to be imposed upon, or admit for a testimony of the Holy Spirit, what is a lie and mere illusion of the deceiving spirit. For in this voice of the Spirit of God, there is so much clearness, so much majesty, and so much efficacy, whereby it penetrates, with an irresistible power, into the bottom and inmost recesses of the heart, that they who have been accustomed to that voice, can easily distinguish it from all others. *The world*, certainly, *cannot receive this Spirit, seeth him not, neither knoweth him*;† but *Christ's sheep know the voice of their Shepherd*.‡ And when it sounds, not so much in their ears as in their hearts, they joyfully exclaim, *This is the voice of my Beloved, behold! he cometh*.§ As formerly, in extraordinary appearances, God gave such clear indications of his majesty to the holy prophets, as to leave no room for doubt; so, in like manner, the Spirit the Comforter irradiates the minds of the elect with such clear beams of light, that they can easily distinguish him from the spirit of darkness. But these things cannot be learned but by experience, as the proper sound of any voice cannot be distinguished but by the hearing of it.

XXXIX. But the Spirit of God does not usually comfort the elect with such glad tidings, unless their

* 2 Pet. i. 17. † John xiv. 17. ‡ John x. 4. § Cant. ii. 8.

hearts are first broken by a long continued acknowledgment of their sins, and a deep sense of their misery.* Generally a boisterous wind goes before, rending the mountains, and breaking in pieces the rocks before the Lord, and an earthquake, and a fire before the still small voice is heard.† This balm is poured only into the broken heart.‡

XL. And the souls of the elect are never refreshed with the most sweet consolation of the Spirit, but they are at the same time inflamed with the love of God, and excited to the vigorous exercise of strict religion. The same Spirit who is the Comforter, is also by the same act the Sanctifier.§ Nor can it be otherwise. When the soul is assured by the Spirit himself of the infinite love of God towards it, it bursts out into a flame of mutual love, and breaking out into the warmest thanksgiving, says, "Lord, hast thou honored me in a manner so extraordinary and so undeserved, that thou takest me for thy son! dost thou thyself declare this so familiarly unto me, by shedding abroad thy love in my heart by the Holy Spirit, which thou hast given me! and shall I not in return love, worship, honor, and obey thee to the utmost of my power? O! that I was emptied of every thing else, that I might be filled only with thy love!" And this is an undoubted token of the Holy Spirit, when the man who rejoices in Soul, is at the same time rendered more ardent in love to God, and more cheerful in his worship. The spirit of the flesh and of hell, with its deceitful allurements, intends every thing else besides this.

XLI. We have indeed delivered these things, in a stammering manner, on this mysterious subject, which is the marrow of internal Christianity; which that the

* Is. lxi. 1, 3, & lvii. 15, 18. † 1 Kings xix. 12. ‡ Psal. li. 8. § Psal. li. 12, 13.

Holy Spirit himself may inwardly teach those who are consecrated to God, and exhibit to their eyes, ears, and taste, we ardently pray. So be it, Lord Jesus! AMEN.

CHAP. XII.

Of Sanctification.

THE apostle Peter* has, in very high terms, declared, that the chosen, the regenerate, and the adopted Sons of God, are *a holy nation.* And this holiness being really the most excellent ornament of the house of God,† is a subject which ought not to be passed over in silence, especially as it does not occupy the last place in the promises of the covenant of grace, that God will be the Sanctifier of his people Israel.

II. In order that we may happily explain the nature of this sanctification, we must consider, not so much the etymology and import of the Latin word, as of the Hebrew KADÆSH, and Greek HAGIOTETOS, HAGIOSUNES, HAGIASMOU, and HOSIOTETOS, with words of the like original, which are most frequently made use of by the sacred penmen. And it will be profitable to inquire more distinctly first, what is meant by holiness, and then, what by sanctification.

III. That is styled *holy* in scripture, *first*, which is separated from a promiscuous and civil, but above all from a profane use. For in that sense even the elect are called *holy*, as being separated from the profane nations of the world: *And ye shall be holy unto me, because I have severed you from other people, that ye should*

* 1 Pet. ii. 9. † Psal. xciii. 5.

*be mine.** *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.*† It is no less true of the mystical, than of the literal Israel, that they are a peculiar people, *whose laws are diverse from all people.*‡

IV. Balaam has beautifully prophesied of them. *Lo! the people shall dwell alone, and shall not be reckoned among the nations.*§ Israel is called *the people*, 1. On account of their prodigious numbers: *Who can count the dust of Jacob, and the number of the fourth part of Israel?*‖ 2. On account of those sacred ties, by which this vast congregation was united together. They were not a promiscuous assembly, but a multitude, under a proper polity, or form of government, united together by covenant, governed by salutary laws, with rights and an inheritance, and having God himself for their Head. Thus Peter,¶ HOI POTE OU LAOS, NUN DE LAOS THEOU, *which in time past were not a people, but are now the people of God.* This is the meaning of NGAM, LAOS, the *people*, when used in its emphatical sense, and distinguished from GOJIM, *Gentiles.* And LO EMUN, *not a people*,** denotes a multitude destitute of such privileges. Balaam testifies of the former, that they dwell *alone*, or are *apart, not reckoned among the nations.* They are separated from the whole world; very much distinguished from others, by customs and institutions. Tacitus, in his history, book 5. says, "Moses, the better to attach the people afterwards to himself, appointed them new rites, contrary to those of the rest of the world. There all things are accounted profane, which we look upon as sacred: and those things are allowed by them, which we hold to be incestuous."

* Lev. xx. 26. † 2 Cor. vi. 17. ‡ Esth. iii. 8. § Numb. xxiii. 9. ‖ Ver. 10. ¶ 1 Pet. ii. 10. ** Deus. xxxii. 21.

V. This separation of the Jewish people, in as far as it was the effect of ceremonial institutions constituted a ceremonial holiness; but if we consider it as the effect of the excellency of those laws, which prescribed moral duties, in that respect they much surpassed other nations; yet that constituted a holiness common to the godly in all ages. Hence the church of the New Testament is called *the flock of the Lord's heritage, which dwell solitary.** And Christ says of his people, *they are in the world, but not of the world; for he has chosen them out of the world.*† *Delivering them from this present evil world, according to the will of God, and our Father.*‡ To this purpose is the admonition of Paul.§ ME SUSCHREMATIZESTHE TO AIONI TOUTO, *Be not conformed to this world.*

VI. And this is that singularity of piety, so recommended by some: which does not consist in external niceties of an over-strained will-worship, and an austerity of discipline, as was generally the practice of the Pharasees among the Jews, and of the Ascetics formerly among the ancient Christians: concerning whom Casaubon may be seen in his *Exercit. ad Baron. exerc.* 1. No. 9. A manner of life significantly called by Epiphanius, ETHELOAKROTETA DIKAIOSUNES, *the utmost pitch of self-righteousness;* but in shunning the vices of the age, such as pride, drunkenness, luxury, and vanities of every kind. *For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.*‖ *Be not ye therefore partakers with them:*¶ and, *And have no fellowship with the unfruitful works of darkness.*** Tertullian, in his Apologeticon, advises us, that, "in what

* Micah vii. 14. † John xv. 19. ‡ Gal. i. 4. § Rom. xii. 2. ‖ 1 Pet. iv. 3. ¶ Eph. v. 7. ** Ver. 11.

we say, see, and hear, we correspond in nothing with the madness of the Circus, the lewdness of the theatre, the shocking cruelty of the amphitheatre, and the vanity of the Xystus; nor with shews and representations." 2. In opinions and sentiments, set a distance from those of the vulgar: this is what Paul hints in what follows: *But be ye transformed by the renewing of your mind, that ye may prove what is the will of God.* By the *vulgar* I mean, not only the lowest class of people; of whom Tacitus says, *they have neither judgment nor truth:* but even such as seem to themselves and others extremely wise in this world; from whom God generally conceals those mysteries of his which he reveals to babes.* 3. In will and affections: *Not fashioning yourselves according to the former lusts in your ignorance.*† 4. In the exercise of such a generous and noble virtue, as is infinitely beyond the reach and power of other people: *That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.*‡.

VII. *Secondly*, The word *holy* denotes whatever is dedicated to, and set apart for God and his service. Thus the altar, and what belonged to it, are called *most holy*;§ also, Aaron with his sons.‖ So in like manner the truly-godly are *a peculiar treasure to God above all people.*¶ In the Hebrew it runs; VIHITHÆM LI SEGULLAH. To Segullah the last of these, the Latin word *sigillum* has an affinity: so that SEGULLAH denotes a thing, which a person declares to be his own property, by impressing it with his seal; nay indeed it denotes such a thing, on account of which persons and

* Matth. xi. 25. † 1 Pet. i. 14. ‡ Phil. ii. 15. § Exod. xxx. 29. ‖ 1 Chron. xxiii. 13. ¶ Exod. xix. 5.

kings themselves are accounted rich, and by which they display their grandeur: *I gathered me also silver and gold,* USEGULLATH MELACHIM, *and the* SEGULLAH, *peculiar treasures of kings.** Thus *God has chosen Israel* LISEGULLATHO, *for his Segullah, or peculiar treasure.*† Concerning this word, see Waserus *de nummis,* lib. i. c. 1. The Septuagint express it by PERIOUSIASMON HEAUTO. Deut vii. 6. they are called LENGAM SEGULLAH, *a special people*; which Paul, in imitation of the LXX. calls LAOS PERIOUSIOS, *a peculiar people.*‡ And Jerome affirms, he could not learn the meaning of that Greek word from any one, that was conversant in profane literature; but gathered it from the above place in Deuteronomy, and the like. Yet I think Grotius has not improperly observed, that PERIOUSIOS is derived from PERIEINAI, which signifies to *excel;* and hence PERIOUSIOS denotes the same as EXAIRETOS *excellent;* and PERIOUSIA, *superabundance:* in which sense Clemens Alexandrinus uses it *in Admon. ad Gentes,* p. 5. MISTHON HEMIN TES MATHESEOS, EK PERIOUSIAS, BASILEIAN OURANON, EPANGELLETAI: "Promises to us, superabundantly, or over and above, the kingdom of heaven, as the reward of our doctrine." And again, p. 69. PHERE HUMIN, EK PERIOUSIAS, TEN PERI TOU LOGOU PARATHESOMAI PEITHO; "Come, I shall abundantly bring you a convincing proof concerning the word." In the same manner as Demosthenes says, HOUTOS EK PERIOUSIAS MOU KATEGOREI, "He superabundantly accuses me." Polybius, book 4. c. 38. opposes PERIOUSIA to the KAI ANANKAIAI TOU BIOU CHREIAI, "The necessaries of life." The godly therefore are God's excellent possession, which he claims and preserves, and in

* Eccl. ii. 8. † Psal. cxxxv. 4. ‡ Tit. ii. 14.

which he boasts, as his *crown of glory and royal diadem*,* which he esteems as his riches, and suffers not to become the property of another: and in this sense also may holiness be ascribed to them: ETHNOS HAGION, LAOS EIS PERIPOIESIN, *a holy nation, a peculiar people*, are joined together.†

VIII. God also truly seals his servants, as his property, which he would keep from being lost; and in this sense he likewise accounts them sacred, that is inviolable. John saw an angel, distinct from the four ministering angels, and giving orders unto them, who ascended from the east;‡ now Christ himself is ANATOLE EX HUPSOUS, *the day-spring from on high*,§ and the gospel was published chiefly from Jerusalem to the West, namely, to *the isles of the sea*, that is, Europe. This angel *had the seal of the living God*, viz. the Spirit of God, who is also *the Spirit of the Son*,‖ and by whom the elect are sealed,¶ because he imprints upon them the character of holiness declared in the gospel, whereby they are known to be the property of God. This angel gave his orders to the others, not to hurt any one, *till*, says he, *we have sealed the servants of our God in their foreheads*. From which words we are not to imagine, that God has any fellow-labourers in this sealing-work; but Christ says this concerning himself and his Spirit; who may well call God the Father their God, as both are sent from him. *The Lord God hath sent me and his Spirit*;** as thus the Hebrew may very properly be rendered. Moreover, this seal was *in the foreheads* of God's servants; because, as the forehead is the most conspicuous part of man, so the truth of the gospel, and the efficacy of true piety, which is impressed upon their hearts by the Holy Spirit, discover them-

* Is. lxii. 3. † 1 Pet. ii. 9. ‡ Rev. vii. 2, 3. § Luke i. 78.
‖ Gal. iv. 6. ¶ Eph. i. 13. ** Is. xlviii. 16.

selves in the public profession and open practice of holiness, which strike the eyes and ears of all. Nor is it improbable, there is here an allusion to a received custom in the east, by which the names of masters were stamped on the foreheads of their servants, as Grotius has observed from Hesychius and Aristophanes. Thus then the godly are God's peculiar property, as bearing his name on their foreheads.* They also profess themselves to be set apart for his service.

IX. And as God impresses his seal upon them, so, in like manner, they *subscribe with their hand* to be only the Lord's.† The Roman soldiers of old, according to Vegetius *de re milit.* lib. 2. c. 5. being marked with indelible characters in the skin, were wont to be sworn, when they were inlisted: whence in the law of Mauritius, *Signati in manu*, they who are marked in the hand, is a circumlocution for soldiers: for STIGMATA ESTI TON STRATEUOMENON EN TAIS CHERSIN, *the marks of soldiers are in their hands*, says Ælian. This is what Chrysostom on Rom. iv. 11. calls SPHRAGIDA TOU STRATIOTOU, *the seal of the soldier:* see Grotius on Rev. xiii. 16. In much the same manner, believers being sealed by God with the efficacy of the flaming Spirit, and a truly-indeliable and never-fading character, do, at the same time, bind themselves by an oath, to be faithful to God, as soldiers to their general. For while they profess themselves to be God's, they also give themselves up to his service alone: *Whose I am, and whom I serve.*‡ In a word, the chosen and called are all saints, because separated from the rest of the world, they are declared to be God's on several accounts. But we have not yet mentioned the principal thing.

* Rev. xiv. 1. † Is. xliv. 5. ‡ Acts xxvii. 23.

X. *Thirdly*, Holiness denotes that purity of a man, in his nature, inclinations, and actions, which is an imitation and expression of the divine purity. God is the pattern of rational creatures. His will expressed in the law is like the pattern which was shewn to Moses in the mount, according to which the sanctuary of our soul ought to be framed. But his divine virtues or perfections are a pattern, which we are to contemplate with so much diligence, attention, and devotion, as to be ourselves transformed according to that: *But as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy for I am holy.** Virtue or holiness may be considered in different respects. As it agrees with the prescription of the law, it is called *righteousness*; but as it is a conformity to God, and an expression of his purity, it is termed *holiness*. And it is chiefly in this sense, that we shall now speak concerning holiness.

XI. Having thus previously explained these things, it will not be hard to infer what we mean by *Sanctification*; namely that *real work of God, by which they who are chosen, regenerated, and justified, are continually more and more transformed from the turpitude of sin, to the purity of the divine image.*

XII. We distinguish this work of God from the first *regeneration*, and first effectual *calling* to Christ. For the immediate term, or effect of regeneration, is a principle of spiritual life, which, in a moment, is put into the soul, by the immediate energy of the Holy Spirit. The term of effectual calling is the mystical union and communion with Christ. But the term or effect of *Sanctification* are the habits of spiritual virtues or graces, and their lively exercise. And thus sanctification follows upon regeneration and effectual calling, at least

* 1 Pet. i. 15, 16.

in the order of nature, and supposes those actions of God as going before it.

XIII. There is still a further difference between sanctification and *justification :* for justification is a judicial act, terminating in a relative change of state ; namely, a freedom from punishment, and a right to life. Sanctification is a real work, which is performed by a supernatural influence, and which terminates in a change of state as to the quality both of habits and actions.

XIV. Yet we are to take notice, that the term sanctification is not always taken by divines in so strict a sense : sometimes they comprehend under it regeneration, and the first infusion of a new life, and take sanctification, renovation of the Spirit, regeneration, the new creature, the first resurrection, for synonymous terms ; as the Leyden professors, in *Synops. disput.* 33. § 2. Sometimes also they include justification under the same term. " It is well known," says the abridger of Chamierus, p. 860. " that the terms, justification and sanctification, are put one for the other." Gomarus in like manner, on 1 Pet. i. 2. " Sanctification, taken in a general sense, comprises regeneration and justification." Nay sometimes the word sanctification is taken so largely, as to include the whole of man's salvation. Polanus in *Syntagm. lib.* 6. *c.* 37. " Sometimes both appellations, viz. regeneration and sanctification, are taken in a larger sense, for the whole of our salvation, or beatification, if I may so speak, as Heb. x. 10." But yet the accuracy of those pleases me better, who distinguish those terms in the manner I have explained ; especially as the scripture often distinctly mentions those benefits, and describes sanctification, as a continual work of God, leading the Elect gradually on to perfection, in which

manner I do not remember to have observed it speak of regeneration.

XV. Nor are we to omit, that sanctification is sometimes held forth as *a blessing from God to man, And the very God of peace sanctify you wholly ;** sometimes as *man's duty towards God, For this is the will of God, even your sanctification.*† The former God powerfully works in us, according to the will of his gracious decree. The latter he justly requires of us, by the will of his holy command. When sanctification denotes the first implantation of spiritual habits, it is a mere blessing from God, in procuring which we do not co-operate with him, but receive it from him. As it signifies the activity, or lively exercise of infused habits, and their corroboration and progress, so far we are active ; but then it is, as we are acted upon, under God, and dependently on him : for these things can never be separated.

XVI. *The term from which* in sanctification, is the pollution of sin. Adam, departing from the rule prescribed to him, forfeited the beauty of the image of God, in which he was formed, for himself and all his posterity ; and whilst he wickedly affected a forbidden equality with God, came most to resemble the devil, and, like that malignant spirit, deformed himself by his own crime : than which nothing can be imagined more hideous or base. The soul of the sinner is a horrid monster, misshapen, huge, and devoid of light : mere darkness, mere confusion, every thing disjointed and out of order there ; nothing properly placed ; the things we should prefer are disesteemed, and what we should undervalue is regarded. Was any to take a clear veiw of his inward disposition in a faithful mirror, he would, certainly, with the utmost horror, fly from himself as

* 1 Thess. v. 23. † 1 Thess. iv. 3.

from a most terrible spectacle. And indeed, if holiness is the most beautiful ornament of the divine perfections, that thing must needs be the most deformed, which is not only the most unlike, but diametrically opposite to that ornamental beauty. This is that RUPARIA KAI PERISSEI KAKIAS mentioned by James,* *filthiness and superfluity of naughtiness.* To this it is owing, that man is become abominable in the sight of God, who cannot but turn away the radiant eyes of his unspotted holiness from him.†

XVII. Moreover, Adam propagated this vile resemblance of the devil to his posterity, not excepting those whom divine grace has sanctified. For he also *begat Seth in his own likeness, after his image.*‡ I do not chiefly apply this to the likeness of the human nature, much less to the likeness of that holiness, which God graciously repaired in Adam, as Chrysostom, Lyranus, and Clarius contend for. For, 1. Holiness and righteousness are not the image of any man, but of God. 2. Adam is never proposed in scripture, as the pattern or author of holiness, but as the person, by whom sin entered into the world.§ 3. The image of holiness, restored in the parent by grace, is not propagated to the son by natural generation. Things natural are propagated, but things supernatural are *alone of God that sheweth mercy.*‖ But by this likeness of Adam, I understand the vicious corruption of his nature. 1. Because the image of Adam, after Seth was begotten, is set in opposition to the image of God, after which Adam was created. 2. Because the apostle, in like manner, opposes¶ the image of the *earthly* Adam, as consisting of sin and pollution, to the image of the *heavenly* Adam, which consists in holiness and glory. 3.

* 1 Thess. i. 21. † Hab. i. 13. ‡ Gen. v. 3. § Rom. v. 12.
‖ Rom. ix. 16. ¶ 1 Cor. xv. 49.

Because the whole analogy of scripture evinces, that *a clean thing cannot be brought out of an unclean*, and that *what is born of the flesh is flesh.**

XVIII. This turpitude of sin is, by Paul, called the *old man.*† It is called *man*, because it overspreads the whole man, and defiles both soul and body. In the soul it has possession of the understanding, will, and affections.

XIX. It has brought into the understanding a horrid darkness, and a gross ignorance of divine things.‡ So that the ANTHROPOS PSUCHIKOS, that is, he that has no other spirit but his soul, and is destitute of the Spirit of God,§ *receiveth not the things of God, neither can he know them.*‖ And as he discerns no wisdom in divine things worthy of God, so, with intolerable presumption, he represents the things of God under those disagreeable notions, which his own foolish and self-conceited wisdom hath devised; and while he attempts to correct the wisdom of God, which he cannot understand, he transfigures it, as much as he can, to downright folly. And this is that which is said, Rom. i. 22, 23. *Professing themselves to be wise, they become fools; and changed the glory of the incorruptible God*, &c.

XX. But the sinner is not only under blindness, but is in love with his blindness. He glories, that he really sees, even when he is most blind.¶ And, to the utmost of his power, he resists the true light, discovering itself in a most pleasing manner, by the works of divine providence, by the word of God, and by some sparkling rays of the Spirit. *He loves darkness rather than light; hateth the light, neither cometh to the light.***

* Job xiv. 4. John iii. 6. † Eph. iv. 22. Col. iii. 9. ‡ Eph. iv. 18. § Jude ver. 20. ‖ 1 Cor. ii. 14. ¶ John ix. 40, 41. ** John iii. 19, 20.

Of such Job witnesseth, *that they are of those that rebel against the light.** They have an aversion to all light, both that which is natural, which hinders them from perpetrating their crimes in the sight of the world, and that which is moral, which convinces them of the duty which they ought certainly to perform, but which they wickedly neglect. They endeavour to stifle it, by disputing both against the word of God and their own conscience. Hence those impious expressions of some, who wish, that this, or the other truth, that opposes their lusts, was not to be found in the word of God.

XXI. And yet those very persons, that are so foolish in that which is good, are most subtil and crafty in that which is evil.† They commit evil by art, that it may be exactly conformable to the pattern of the infernal spirits. Emphatical is that expression of Micah, on this head, chap. vii. 3. NGAL HARANG CAPPAIM LEHETIB *Both hands are upon evil, that they may do it well.*‡ They are not slothful in evil, but apply both hands, exert all their strength. And they take care to do it well, according to the rules of that satanical art, carefully observing all the contrivances of wickedness: nay, they have learned to frame and contrive it with so much art, as to impose it on the incautious under the appearance of good.

XXII. Nor is the will less corrupt. For, 1. it is averse to all that is truly good. *Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.*§ And when *the great things of the law are written to them, they are counted as a strange thing;* as of no very great moment, and which they have no

* Job xxiv. 13. † Jer. iv. 22.

‡ Our version renders that text; *that they may do evil with both hands earnestly.* § Job xxi. 14.

concern with.* And how can it be otherwise? For since, by reason of their blindness, they don't discern the excellency of true virtue; but, on the contrary, find many things in the practice of it, which are opposite to their ungovernable lusts, their mind is averse to it. *They hate the good.*†

XXIII. Secondly, It is driven on to evil with great impetuosity. *They love the evil;*‡ to a degree indeed, that not some, but *every imagination of the heart of man;* not at some, but *at all times;* not in some, but in every measure, *is only evil.* Which is to be understood, not only of the giants in the first ages, as appears by comparing this place with chap. viii. 21. where almost the same words are used concerning men in future periods of time. *I will not again,* says God, *curse the ground any more, because,* or *though, the imagination of man's heart is evil from his youth.* Whereby it is intimated, *that evil imagination* is the common blemish of all mankind. To this also may be referred, what Paul writes, Rom. viii. 7. TO PHRONEMA TES SARKOS, *The carnal mind, the wisdom of the flesh,* that which it willingly imagines, lusts after as wisdom, or that action which the carnal mind contrives, *is enmity against God: for it is not subject to the law of God, neither indeed can be.*

XXIV. Nay, 3. The desire of evil is so great, that it is irritated by that very law of God which forbids it; and is more impetuously hurried on to things forbidden, only because they are prohibited. Without the driving or impelling force of the law, sin lies as it were dormant and lifeless; but when the commandment comes, sin revives, and moves its arms, and, taking occasion by the commandment, works all manner of concupiscence; to a pitch, that, every check being hurtful, *by the com-*

* Hos. viii. 12. † Micah iii. 2. ‡ Gen. vi. 5.

mandment sin might become exceeding sinful, Rom. vii. 8, 9, 11, 13. Chrysostom beautifully says, HOTAN TINOS EPITHUMOMEN, EITA KOLUOMETHA, AIRETAI MALLON TES EPITHUMIAS HE PHLOX. *When we lust after any thing, and are afterwards restrained, this only blows up the flame of lust to a higher degree.*

XXV. Surprising and lamentable is the depravity in the affections. For, 1. When the understanding does not lead them on to things holy, spiritual, heavenly, and eternal, they are basely and madly bent upon things corporal, carnal, fading, and sinful; and mispend all their vigour on things beneath and unworthy a man. 2. In all their motions they are furiously tossed, and not waiting for the direction of the understanding, but throwing off the reins of reason, they rush headlong with a blind and wicked violence, wherever a passage is opened, and basely rack and wound the soul; never allowing her any rest, nor that calmness, which would otherwise be her peculiar happiness, but continually crying, *like the daughters of the horse-leach, Give, give.** Hence God elegantly compares *the wicked to the troubled sea, which cannot rest, whose waters cast up mire and dirt.*† 3. They are obstinately bold and lustful, both against the will of God's decree and of his command; ever lusting after what is contrary to it, with that eagerness, that they can scarcely bear, that God and nature should not be subservient to their desire, and all rules of religion not be framed and modelled to their liking. These are those PATHE ATIMIAS, *vile affections,* mentioned Rom. i. 26. which, though they do not rage with equal fury in all, yet they reside in the soul, as in a stable; and being restrained to no purpose, burst out at times with the greater fierceness.

* Prov. xxx. 15. † Is. lvii. 20.

XXVI. Nor indeed is the body itself free from the tyrannical dominion of sin: the members are agitated by such an inordinate flow of blood and spirits, that they easily carry away the mind, forgetful of her own dignity. And indeed that pleasure, which the members have in sin, or which they seek for by sinning, is the cause of most sins, even spiritual sins, and of their reasoning against the law of God. This perverseness and corruption is by the apostle called, *the law in the members*, that is, that power and efficacy of sin dwelling in the body, which frequently forced it to a criminal compliance, and had *warred against the law of his mind;* that is, against the law of God, inscribed on the mind by nature and grace, and in which the mind delights; *and had brought him into captivity:* and having once taken hold of him, does not let him go.* Certainly, the members seduce and prove offensive: which Job, being afraid of, *made a covenant with his eyes, that they should not look upon a maid.*† And David prayed, *Turn away mine eyes from beholding vanity.*‡ And wisdom advises, to *put a knife to thy throat, if thou be a man given to appetite.*§ All these plainly declare the danger arising to religion from the members.

XXVII. As therefore this corruption wholly overspreads all the parts and faculties of man, it is therefore called *man.* But it goes by the name of the *old* man: 1. Because it sprung up in paradise itself, at the beginning, by the infection of the tempting serpent, and owes its original to that old dragon mentioned, Rev. xii. 9. 2. Because it is contemporary with every man in particular,‖ and, if not always in order of time, yet of nature, precedes man's gracious regeneration. 3. Because we ought to abolish, reject, and abhor it,

* Rom. vii. 23. † Job xxxi. 1. ‡ Psal. cxix. 37. § Prov. xxiii. 2. ‖ Psal. li. 7.

as a worthless and antiquated thing, which is wore out and disfigured by long use; just as *old things pass away, that all things may become new.**

XXVIII. This corruption is sometimes held forth under the emblem of an unseemly, filthy, and loathsome garment; and then it is said *to be put off* and laid aside by sanctification.† Sometimes under the emblem of a monster, which destroys, by a horrid slaughter, every thing in man; and then it is said to be *mortified*,‡ and *crucified*.§ Now, this *putting off* and *mortification* of the old man is nothing else but the destruction of the dominion of sin, and the purging of corruptions: so that, 1. We be vexed at the heart, and grieved because of having committed them; as nothing dies without pain and anguish. 2. That we abhor them, as we would a rotten carcase. 3. That we have them in execration, as things which have put God and man to‖ torment. 4. That we suppress all their motions, as far as possible, both in the soul and the body, and never suffer them to revive again. *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed;* not only some actions and parts of it, but that entire compound, made up of depraved habits, thoughts, lusts, words, and actions; as a body is made up of its members, *that henceforth we should not serve sin.*¶

XXIX. By another phrase, the godly are said *to be dead to sin.*** The meaning of which is, that as a

* 2 Cor. v. 17. † Col. iii. 9. and Eph. iv. 22. ‡ Col. iii. 5. § Gal. v. 24.

‖ The author's expression here is very strong; *ut cruciarii Deo et hominibus erant.* I think, he alludes to the crucifixion of Christ, who is God as well as man, and who was put to the torture of the cross, for the sins of his people; and they also are generally brought to anguish and pain, when their old man is crucified with him.

¶ Rom. vi. 6. ** Rom. vi. 2.

dead body is not a fit habitation for the soul, seeing it has not those organs, and that disposition of parts, by which the soul operates; so believers, with respect to sin and its motions, are dead bodies, useless and motionless organs, in which it can no longer lodge, live, and exert its efficacy.

XXX. Not much different is that expression of Paul, Gal. vi. 14. in which he says, the world was crucified to him, and he *to the world;* intimating, that he was no more delighted with the vanities of the world, than a good man would be with the rotten carcase of a malefactor, who was justly condemned to a shameful death; and on the other hand, that the world was unable to act upon, or affect him, with any greater efficacy, than objects of sense affect a dead person.

XXXI. This putting-off, and this mortification of the old man is always accompanied with the *putting on*, or *vivification of the new man*, by which are denoted all those qualities, wherein the excellency of the divine image is placed. These come under the appellation *man*, for the same reason, we just gave of the depraved qualities: because they overspread the whole man; so that there is nothing in the sanctified person, no part, no faculty, that remains untouched by the sanctifying Spirit, and unadorned with new habits. And as the citadel and throne of virtue stands in the mind and inward parts; therefore Paul speaks of the *inward man*,* and Peter, of the *hidden man of the heart*.†

XXXII. A new and gracious light shines upon the understanding, and the eyes of the mind are enlightened,‡ by which he sees divine truths, not under false and confused ideas, but in their native form and beauty, *as the truth is in Jesus*;§ and so that the sanctified person really beholds, in those truths, the manifold wisdom

* Rom. vii. 22. † 1 Pet. iii. 4. ‡ Eph. i. 18. § Eph. iv. 21.

of God, the depths of his perfections, and the unsearchable riches of Christ; nor does he see them only, but, in a manner not to be expressed, feels them penetrating themselves into his inmost heart, embraces them with a glowing affection of piety, exults in them, and desires, that what is truth in Christ, may be also truth in him, and that he may be modelled to the likeness of those truths, and cast as it were into the very shape of them. In fine, such a knowledge of God, as flutters not in the brain only, but *brings forth the fruit* of every good work, *from the day that he hath truly heard and known the grace of God*, is a part of the new man.* Whereas that other knowledge, which puffs up and boasts itself, and charges the wisdom of God with folly, is vain; and the more boldly it counterfeits the new man, the more it appears to be *earthly, sensual, and devilish.*†

XXXIII. Among other things, the understanding of a sanctified person beholds so much purity in God, who is the pattern of the rational creature, so much equity in the law of God, which is the rule of every virtue, so much holiness in Christ Jesus, who has exhibited himself to us as a living law, so much beauty in virtue, or holiness itself, which is, as it were, the native image of the Deity; that he reckons nothing more excellent, than exactly to resemble that pattern, that rule, and that image. He sees nothing in any of these that he would correct, nothing he would wish were otherwise appointed, neither does he imagine that any thing can be better framed: and thus *he consenteth to the law, that it is good.*‡ This is what Paul calls, *a being filled with the knowledge of his will, in all wisdom and spiritual understanding.*§

XXXIV. And as the eyes are with difficulty diverted from a pleasing object, so to a mind enlightened by

* Col. i. 6, 9, 10. † Jam. iii. 15. ‡ Rom. vii. 16. § Col. i. 9.

the Holy Spirit, nothing can be more desirable, nothing more pleasant, nothing more charming, than to dwell on the contemplation of God, and the meditation of divine things. He loves to join the night to the day ;* and then he entertains himself, then he is delighted, then he exults, and seems, by his earnestness, to enjoy heaven itself, when being deeply engaged in this sacred meditation, and at the same time forgetting himself, he is plunged, as it were, in the immense gulf of the divine perfections and mysteries.

XXXV. Nor is the enlightened mind satisfied to taste things alone by itself, nor enviously to conceal its treasure ; but it discovers those sacred truths to the will, to which it frequently presents them, as things most precious, which are far more valuable than gold and silver, and whatever uses to be esteemed above pearls, that the will also may be united to them by the indissoluble band of love, and, with the utmost readiness, be in holy subjection to them. This is the activity of the sanctified understanding.

XXXVI. Now, the will cannot possibly reject so great a good, which is constantly pointed out to it by the understanding as such. It is therefore ravished with the love of it: *O ! how love I thy law !*† *It delights in the law of God.*‡ *I delight to do thy will, O my God !*§ For what is truth in Christ, becomes also truth, in its order and degree, in those who are Christ's. The will is never easy, never satisfied, when it finds it has displeased God, and departed from his will.

XXXVII. Hence ariseth a steady and fixed purpose of heart, to be conformable in all things to God.‖ To whom the will wholly resigns itself up, to be swallow-

* Psal. i. 2. † Psal. cxix. 97. ‡ Rom. vii. 22. § Psal. xl. 8.
‖ Psal. cxix. 106.

ed up as it were in his will; establishing this as an inviolable and sacred law for itself, to have the same inclinations, the same aversions with God. God himself declares, that the true reverence or fear of the Deity lies in this: *The fear of the Lord is to hate evil: pride and arrogancy and the evil way, and the froward mouth do I hate.** He that truly fears God, will hate what he sees to be hateful to God; and, on the contrary, love what God loves.†

XXXVIII. And seeing the will commands the inferior faculties, as they are called, and, in its measure, even the understanding itself; hence, with the greatest alacrity, it makes all things to be ready at the will and pleasure of God and of Christ. So that the soul of one who is sanctified is like a well-marshalled army, in which every individual will, in his place and order, directly move upon the first word or sign of command. This is that *willing mind*, by which we are acceptable to God.‡

XXXIX. The understanding and will being thus set in order, the tumult of the wild affections gradually comes to subside; which being forced into order, learn to wait the commands of reason, before they take a single step; and in proportion to the object, act either more intensely, or more remissly; moreover, they exert themselves in a right and proper manner, with respect to spiritual and heavenly things, with which before they were wont to be scarcely, if at all, affected: in short, they calmly resign themselves to be governed by the Holy Spirit, receiving from him, with full submission, the law of motion and of rest. Whereas formerly furious lust held the reins, they were accustomed to run mad after worldly, carnal, and vicious objects; now they suffer themselves to be led, as circumstances

* Prov. viii. 13. † Psal. cxxxix. 21, 22. ‡ 2 Cor. viii. 12.

require, and being sublimated to a higher pitch, and having obtained a more generous and noble guide, they strongly, by their native vehemence, excite or push forward the mind, otherwise slow in its motion, to objects that are holy, heavenly, and becoming a Christian.

XL. In the mean time, this admonition is continually inculcated upon them, that they must not consult with their affections, whenever they are called to comply with, or submit to, the will of God, whether that of his decree, or that of his precept. In that case, they are enjoined a perfect silent submission. He who is sanctified does not presume so much as to wish, that God would regulate either his precepts or purposes from any regard to his desire, hope, or fear. That self-denial, which is the first lesson in Christ's school, commands all the affections to be silent, and unlimited obedience obliges them to be resigned to God. It is not lawful for a Christian, to wish that any thing that God has done or spoken, should be otherwise than it is; and as often as that foolish self-love, which is not yet quite rooted out, begins, through its unmortified lusts and vain anxiety, to go away from God to other things, then the superior faculty of the soul, under the conduct and direction of the Spirit, repeats that pious ejaculation, *And thou, my soul, be silent unto* (wait thou only upon) *God.** This is to *compose the soul, and keep it in quiet*,† that it may look upon it as unlawful, either to wish, or mutter any thing against the will of God.

XLI. Moreover, that holy disposition of soul communicates itself to the members of the body, which, being before *instruments of unrighteousness unto sin, are now instruments of righteousness unto God.*‡ In a sanctified person, the eyes, the tongue, the ears, the hands, and the feet, are not only restrained from giving the

* Psal. lxiii. 5. † Psal. cxxxi. 2. ‡ Rom. vi. 13.

least occasion to entice and disturb the mind, as Paul said of himself, that he *kept under his body, and brought it into subjection,** but all of them are ready, and inclined to obey God, to whom they yield themselves in order to the practice of *righteousness*, and even as *weapons*, by which the kingdom of sin and Satan is strongly opposed. For even the most eminent virtues, so long as they lie concealed in the inward recess of the mind, cannot edify our neighbour, and draw him over from sin to holiness; but when they are exercised by the members of the body, when the tongue lays itself out in the praises of God, and the commendation of virtue or holiness; the hands and feet, in assisting his neighbour, and the other parts of the body, according to their several capacities, in the practice of religion; 'tis then he fights manfully, for extirpating vice, and promoting virtue. Nor can it be doubted, but the apostle's expression imports all this.

XLII. From all this it is now evident, that even the new man, no less than the old, possesses the whole man, both soul and body; according to the command of Paul, *Glorify God in your body, and in your spirit, which are God's:*† and his prayer, *And the very God of peace sanctify you wholly; and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.*‡ Interpreters differ with respect to the distinction between *spirit* and *soul*, and the signification of each term. We agree with those who by *spirit* understand the *mind*, the HEGEMONIKON, or leading faculty of man, called by Philo *de mundo*, EXAIRETON ANTHROPOU GERAS, *the select ornament of man*, in which his principal excellence above the other creatures consists; and elsewhere called by the apostle NUS, *mind*;§ but by *soul* the other inferior faculties; not as

* 1 Cor. ix. 27. † 1 Cor. vi. 20. ‡ 1 Thess. v. 23. § Eph. iv. 17.

if there were two souls, but that, in the manner commonly received among philosophers, Paul distinguishes the faculties of one and the same soul. And by *body*, it is plain, is denoted the receptacle of the soul. And the whole man will, at last, be sanctified, when the spirit shall think nothing, the soul desire nothing, the body execute nothing, but what is agreeable to the will of God.

XLIII. Now, these spiritual qualities of a man are called the *new man*. 1. Because they succeed upon the departure of the old man. *Old things are passed away, behold, all things are become new.** 2. Because they are quite other than, and very different from, the former. In which sense Christ said of the apostles, *They shall speak with new tongues*;† that is, other tongues,‡ different from their mother-tongue, and from those they had learned before. And certainly these good qualities are not only different from the former, but also quite contrary to them. *For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*§ 3. Because they are rare, excellent, and unparallelled. For as new things usually attract, and are esteemed valuable, as a new thing is reckoned preferable to an old thing, which is worn out by long use; so that which is excellent and surpassing in its kind, is also called new. In this sense God promises *a new name* to the godly,‖ that is, a condition far more excellent than whatever they yet had. And indeed nothing is more excellent than this new man, which Peter declares *to be in the sight of God of great price.*¶

XLIV. Sometimes sanctification is called *the putting on of the new man*, as Eph. iv. 24. Col. iii. 10; some-

* 2 Cor. v. 17. † Mark xvi. 17. ‡ Acts ii. 4. § 2 Cor. vi. 14. ‖ Is. lxii. 2. Rev. ii. 17. and iii. 12. ¶ 1 Pet. iii. 4.

times *vivification*, or the *quickening* of the same. Thus these laudable qualities may be considered, either as a precious ornament of the soul,* and then they are said to be put on: or as a new creature made conformable to the example of Christ, which is all activity and life, and then he is said to live in us. These expressions denote the productions of those new qualities in us, and their continual increase and growth, and their being incentives to action: all which have here the nature of a term to which they tend.

XLV. We may view the parts of our sanctification in this order. 1. If we consider them in their whole compass or extent, they are contemporary. For by the same work sin is expelled, and virtue or holiness is introduced; just as one at the same time, by his motion and progress, leaves the term from which he set out, and draws near to the term whither he intended. 2. If we consider its commencement, the vivification of the new man is first in the order of nature. For all virtue and efficacy against sin, proceeds from a principle of a new and spiritual life. Death is removed only by life, darkness by light, poverty by riches, nakedness by cloathing, deformity by beauty, hatred of God by love. 3. If we consider each apart, we find a manifold variety in the order. The illumination of the understanding, which is a part of the vivification of the new man, does undoubtedly go before our being displeased with ourselves, and our sorrow for sin, which properly belong to the mortification of the old man. And this sorrow again precedes that holy alacrity of the soul, whereby it rejoices in God; and so of the rest. 4. If we view its consummation, the final destruction of the old man, which is effected at the dissolution of the body of sin,

* 1 Pet. iii. 3, 4. Psal. xlv. 14, 17. Psal. xciii. 5. and Psal. cx. 3, Prov. i. 9.

that is, of the body, by whose lusts we are polluted, and in which we sin,* is prior to the complete sanctification of the whole man.

XLVI. Hence it appears, that sanctification does not consist only in the amendment of the actions, according to the Socinians and the favorers of Pelagianism, who don't sincerely acknowledge the corruption of our nature; but in the conferring of new habits, which succeed to the old ones, which gradually give way. Thus Peter, among those precious promises which we obtain, mentions the *communication of a divine nature*, a large measure of those virtues, *which if they be in us, they make us that we shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ.*† And Paul,‡ speaking of *the fruits of the Spirit*, says, that they are *love, joy, peace, long-suffering*, &c. all which virtues or graces are habitual, inherent, and permanent, in the soul:§ *And now abideth faith, hope, charity, these three.* Nay, sometimes the apostle uses the very term *habit. Who* DIA TEN HEXIN, *by reason of use (habit) have their senses exercised.*‖ The increase indeed of this habit is acquired by repeated acts of a vigorous endeavour; yet so that its beginning is infused by the Holy Spirit, who *fills* the elect *with the knowledge of the will of God, in all wisdom and spiritual understanding.*¶

XLVII. The author and *efficient cause* of sanctification is *God.* Increated, infinite holiness is the source of that which is created and finite. *That they might know, that I am the Lord, that sanctify them.*** *And the very God of peace sanctify you wholly.*†† *Who put*

* Rom. vi. 6. † 2 Pet. i. 8. ‡ Gal. v. 22. § 1 Cor. xiii. 13. ‖ Heb. v. 14. ¶ Col. i. 9. ** Ezek. xx. 12. †† 1 Thess. v. 23.

*(the spirit of his holiness) his Holy Spirit within him,** the author of sanctification.

XLVIII. For, by a special appropriation, according to the œconomy of the divine operations, this work is immediately ascribed to the *Holy Spirit; through sanctification of the spirit,*† *renewing of the Holy Ghost:*‡ and so in many other places. This is not however done, as if the Holy Spirit alone was immediately concerned in the production of sanctification, and the Father and Son sanctified only mediately by the Spirit. For that power, by which holiness is produced in the elect, is common to the undivided Trinity. Nor do the Father and Son operate less immediately therein than the Holy Spirit. And as the power of each divine person is the same, so also the action of all is one. That saying DI HOU TA PANTA, *by whom are all things*, equally belongs to the Father and the Son, as it does to the Holy Spirit. Nor does one person act by the other, as by *a mean*, or instrument. But the reason of this appropriation seems to be thus: Because the sanctification of a sinner follows upon the grace and merit of Christ; and seeing the Holy Spirit follows the Son, in the hypostatical order of subsisting and operating, and is therefore also called, *the Spirit of the Son:*§ to whom then can the application of the grace and merits of the Son be more properly ascribed, than to him, who is next to the Son in order? Sanctification is such a divine operation, as supposes the will of the Father, making a testament concerning the seed, which was to be given to the Son; and the will of the Son, claiming, by right, that holy seed: who then can better claim that operation, than the Holy Spirit, who is of the Father and of the Son, and who *takes of the things of the Son*, all that he gives unto them?‖

* Is. xliii. 11. † 2 Thess. ii. 13. ‡ Tit. iii. 5. § Gal. iv. 6.
‖ John xvi. 14.

XLIX. However, *Christ the Mediator* has here a special part, both as to *impetration*, and *application*. Christ impetrated, by his merit, the sanctification of the elect. For this cause he himself came *in the likeness of sinful sin*,* appeared under the load of sin ;† for this end also himself *was made sin*,‡ *that he might sanctify his church*, Eph. v. 26. The image of God being defaced and lost, could not possibly be restored to sinful man, unless he, who is the personal image of God the Father, should first assume the image of man, and that of a sinner and a slave, and so expose himself to the unjust hatred of men, and the most righteous vengeance of God, as if he had been the greatest of all criminals. And thus he is made unto us, by his merit, *sanctification*.§

L. But that which he impetrated, he *applies*. He causes the elect to be united to himself by his Spirit; and then the virtue of his death and resurrection flows from him to them : *so that being planted together in the likeness of his death, they shall be also in the likeness of his resurrection ; and their old man crucified with him, and they being dead with Christ, shall also live with him*,‖ and, *by the cross of Christ, the world is crucified to them, and they to the world*.¶ This is the effect of meditating on the cross of Christ. And *the power of his resurrection*** produces a new life in them. For he himself being raised from the dead, has received for himself not only a new and a glorious life, but a fountain of a new and holy life for all his people ; from which, by a continued influence, the most refreshing streams flow to all his members. Hence, from his own life, by a most

* Rom. viii. 3. † Heb. ix. 28. ‡ 2 Cor. v. 21. § 1 Cor. i. 32, ‖ Rom. vi. 5, 8. ¶ Gal. vi. 14. ** Phil. iii. 10.

conclusive argument, he inferred the life of his people: *Because I live, ye shall live also.**

LI. Moreover, that work of God, which produces our sanctification, is performed by a real, supernatural, and most powerful efficacy, reaching to the full effect, as we have already intimated, when treating on effectual calling and regeneration. *For we are his* POIEMA, *workmanship, created in Christ Jesus unto good works.*† By the very same power which was displayed and exerted in the work of the old creation, he forms his own people to good works, or, which is the same thing, he sanctifies them. *He gives an heart to perceive, and eyes to see, and ears to hear.*‡ *He puts his Spirit within them, and causes them to walk in his statutes, and to keep his judgments.*§ *He gives them one heart, and one way, that they may fear him for ever.*‖ And certainly none is fit to form again the image of God in man, but he who at first made man after his own image; the one being a work of no less power and excellence than the other.

LII. And hence the gangrene of the Socinian divinity discovers itself, according to which, if a man has got such a full discovery of the will of God, as is made in the gospel, with a promise of eternal life, he will then have that, whence he may receive strength to perform that very will. They sometimes mention internal assistance, for form sake, but place it only in this, that the promises of God are inscribed and sealed on the mind: and they will have this to be the case of none, unless he has first made a right use of that external aid. They are truly ignorant of any supernatural influence and real efficiency of God. So much have a fond self-

* John. xiv. 19. † Eph. ii. 10. ‡ Deut. xxix. 4. § Ezek. xxxvi. 27. ‖ Jer. xxxii. 39.

admiration, and their arrogant boasting of the powers of nature, infatuated them.

LIII. But some among the Heathen have really spoken far better concerning the divine assistance, though unacquainted with the excellency of Christian holiness. Plutarch *de Stoic. contradict.* "If God give not virtue to men, but they attribute it to their own choice; and give them riches and health without virtue, he certainly gives things to those, who shall not use them well, but ill." Plutarch adds: "If the gods can bestow virtue, but do it not, they are not good and gracious: for if they cannot render men good, neither can they profit them; since without virtue nothing can be good or profitable." To the same purpose is the twenty-second dissertation of Maximus Tyrius, entitled, "Whether any one can be made good by God;" in which there are very many things worthy of attention, but too long to be transcribed. These things he borrowed from his master Plato, in whose Menon is extant this notable dissertation: "Whether, in the whole of this present discourse, we have properly inquired into, and made it appear, that virtue is neither obtained by nature, nor by teaching, but by divine appointment." See Clemens Alexandrinus, *stromat. lib.* 5. *p.* 588.

LIV. Nature itself and man's conscience teach him these two things: 1. Our inability for virtue. 2. The all-sufficiency of God, whereby he is the fountain and author of all true good. Of the former Epictetus *apud Arrianum, lib.* 2. *c.* 11. says, "The beginning of philosophy to those, who enter into it by the gate, as they ought, is a sense of their own impotence and inability." Of the latter, Maximus Tyrius, *dissert.* 22. "We are not to imagine, that any good can befal men, but what comes from God: since there is no good, which derives not its original from God."

LV. From those generals, the Heathen themselves have formed these more particular propositions: 1. That to the acquisition and practice of virtue, men stand in need of divine assistance and grace. Hierocles, a Pythagorean philosopher, has excellently taught this in these words: We are not so much as to preconceive, that virtuous actions are so in our power, as to be performed without divine aid: we stand in need of the assistance of God, both for escaping evil, and acquiring good." 2. That, from a sense of our own impotence, we are to ask it of God. Epictet. *apud Arrianum, lib.* 2. *c.* 18. "Noble is the struggle, and divine the enterprise, the subject a kingdom; liberty, happiness, calm of mind unruffled by passions, are all concerned: therefore remember God; call him in for thy assistant, thy associate." See also Seneca, Epist. 10. & 41. and Mar. Atonin, *lib.* 9. § 40. 3. That we are to thank God for it. Epictet. *apud Arrian. lib.* 4. *c.* 4. "Then I sinned, now I do not. *Thanks be to God.*"

LVI. But they did not imagine, that this divine assistance consisted only in moral suasion, or in presenting such objects, whereby a man may be excited to virtuous actions; but *in divine suggestions, aids, and inspirations,* as the Emperor Antonine speaks, *lib.* 1. § 17. who, in the same place, declares, that he had a good disposition of mind *from the gods,* which he ascribes to their *beneficence. Lib.* 9. § 40. he mentions their co-operation: "for if they can at all co-operate with men, they also can in this;" namely, in the practice of virtue. But if any should except, that these relate to "things in our own power;" he answers, "Who has told thee, that the gods do not assist even in these? Set about asking these things of the gods by prayer, and you will see the consequence."

LVII. And they maintained, that the same divine aid was so necessary to virtue, that even the best-disposed souls could not be without it. Maximus Tyrius, *Dissert.* 22. *p.* 228. says, "But they who have acquired the very best natural dispositions of souls, halting between the highest virtue and the lowest vice, stand in need of the divine aid, to give the proper bias and direction to the better side. For their natural weakness makes them easily take the worst path. This, by means of pleasures and lusts, flatters even well-disposed souls, and hurries them into the same paths of vice."

LVIII. It is therefore really a shame, that Heathen writers have entertained more humble sentiments of the infirmity and inability of our nature for good, and clearer conceptions of the divine assisting grace, and have said finer things about imploring it by prayer, than those who, professing the excellency of the Christian religion, ought to have put a due value on the holiness of true virtue. Thus they who are Pagans, will, in the day of judgment, rise up against those false Christians, the ungrateful enemies of the grace of God, no less to their condemnation, than the queen of the South, to that of the unbelieving Jews.

LIX. Moreover, seeing the Spirit of God, the author of holiness, is highly generous and noble, and therefore by David* called *free* (ingenuous) *spirit;* hence that holiness, with which he adorns the elect, is also such, as highly surpasses all the painted virtue of the Gentiles, in whatever manner it displays itself, and all the scrupulous diligence of the Scribes and Pharasees. Which if it does not exceed these, it is not acknowledged to be genuine holiness by Christ our Lord.†

LX. When the children of God recollect their glorious and heavenly pedigree, they endeavour to excel

* Psal. li. 12. † Matth. v. 20.

others, both in a beautiful disposition of soul and manner of life. *The king's daughter*, that is, the daughter of the heavenly Father, who is also the bride of the King's Son, every believing soul, *is all glorious*, adorned with a holiness, not only glorious to herself, but also to the Father and the Bridegroom, and is the beginning of a heavenly glory: and that chiefly *within*, not only when she appears abroad, and presents herself to the view of men; but also when she sits in the inner bedchamber, in the secret exercises of religion, in which she in private pleases the Father and the Bridegroom: who having a regard to the inward man, she above all endeavours to keep that pure and chaste. *Her clothing is of gold;** in comparison of which, whatever excellency natural men were ever possessed of, is but a shining nothing. Nay, it was *wrought;* curiously beautified with various resemblances, which represents the perfections of God himself; and of different colours, on account of the different, yet harmoniously-corresponding graces of the Holy Spirit: or, *of needle-work* of the Phrygian embroiderers, or rather the work of *the cunning workman*, mentioned, Cant. vii. 1. Nor is the spouse only beautiful within, but also without; *holding forth the word of life.*† She practises charity, glorifies Christ, edifies her neighbour. And in this manner *she is brought unto the King, worthy to be presented to him.* This is the only way, by which we are to endeavour to obtain familiarity with him, and the sweetest intercourse of the chasest love, both on earth and in heaven.

LXI. That which we have in Psal. cx. 3. is not very different from this encomium: "*Thy people*, O! Jesus Christ, which were given thee by the Father, purchased and redeemed by thee, who acknowledge thee for their Lord, and are bound to thee by a military oath,

* Psal. xlv. 13. † Phil. ii. 16.

are *extremely willing*, being devoted to thy service with the greatest readiness of soul, alacrity, inclination, and voluntary obedience. Nor are they willing only, but *willingness* itself, is the abstract; nay, *willingnesses*, in the plural number, the highest and most excellent willingness: all which add an emphasis. And such it is BETOM CHELÆCHA *in the day of thy (valour) power*, in which thy generous Spirit laying hold on them, animates them to some grand and bold enterprise. Then they go forth *in the beauties of holiness*, by which they are a terror to the devil, a delight to God and angels, and a mutual edification to one another."

LXII. These brave soldiers of Christ are not without their *ambition*, which Paul describes, 2 Cor. v. 9. DIO KAI PHILOTIMOUMETHA EUARESTOI AUTO EINAI, *Wherefore we (make it our ambition) labour to be accepted of him.* God never beholds himself without the highest complacency; above all he is delighted with his own perfections, and with holiness, which is the glory of them. When he sees any delineation of this in his creatures, there he in a manner stands still, and delights his eyes with so pleasing an object, and declares, by words and actions, that nothing can be more acceptable to him. And this is the holy ambition of believers, so to behave in the whole course of their life, and to have their mind so disposed, as in both to please God. Of old, Satan inspired a wicked ambition into our first parents, to labour after the image of God in a false way, by attempting what was forbidden them. But the heavenly Spirit is the author of a more generous ambition, thereby stirring the man up, that, conforming himself to the example of God in the habits of his soul, and the actions of his life, he may, upon earth, present something before God, in which he

may take pleasure, as in a lively image of himself. Nothing can be more noble than this holy ambition.

LXIII. What is said Cant. i. 9. is very remarkable, *I have compared thee, O my love, to a company of horses in Pharaoh's chariot.* For the understanding this passage, we are to explain, 1. Why the church is compared *to a horse.* 2. Why to *an Egyptian horse.* 3. Why *to a horse in the king's chariots.* As to the *first:* 1. An horse suffers itself to be easily managed and led, not only with spur and bridle, but also with the whip. Thus Strabo writes,* that the "Massæsylians and Lybians made use of horses so swift and manageable, that they could be governed by the whip only." Hence Martial says,† *Et Massylæum virga gubernet equum:* "And manage a Massylean horse with a rod." Wherefore the very learned Bochart‡ refers the Hebrew word SUS to a word used by the Arabs, which signifies *to manage* and *govern.* Compare what Lipsius has collected§ concerning the nature, fidelity, and natural affection of horses. Such also are the godly. For as they have renounced their own will, so they are docile and manageable at the least command of God, saying, Speak, Lord, for thy servant heareth. 2. An horse is a very strong creature, and hence it is‖ called ABIR, *strong.* Whence the very learned person ingeniously conjectures, that Epirus, a country famous for horses, had its name, as if you would call it ABIRIM the country of strong horses. In like manner, the godly *go in the strength of the Lord God;*¶ *they can do all things thro' Christ, which strengtheneth them.*** And they perform such things, in overcoming the world and conquering sin, as far exceed the strength of other men.

* Lib. 17. † Lib. 9. Epigr. 23. ‡ Hierozoic. lib. 2. c. 6. § Centur. 3. ad Belgas, epist. 56. ‖ Jer. viii. 16. and xlvii. 3. ¶ Psal. lxxi. 16. ** Phil. iv. 13.

3. An horse is a generous animal, to which God himself gives an illustrious encomium as an emblem of warlike prowess, Job xxxix. 22. &c. Bochart* has given us a very distinct explication of that passage. And certainly there is something heroical in the godly, which, whenever Christ, salvation, and piety are concerned, discovers itself in a manner that may astonish those who behold it. For the aged, the young, the helpless of both sexes, have been often seen to behave with such courage and bravery for Christ, and undergo, with so much resolution, the most cruel deaths in the cause of religion, that it was evident, they were actuated by a Spirit above that which is human. And they were *as mighty men, which tread down their enemies in the mire of the streets in the battle; and they did fight because the Lord was with them, and the riders on horses were confounded.*†

LXIV. Moreover, Egypt was formerly famous for its horses, of which we frequently read in scripture.‡ Nay, the law itself prohibited the kings of Judah too much to multiply their horses, lest, by that means, they should bring the people back to Egypt.§ However, Solomon had his horses from thence in very great numbers.‖ We may then infer from this, that they were extraordinary beyond others. Now, to such Egyptian horses the church is compared, to shew her excellent courage and boldness: for the Egyptian horse was the symbol of this, and in their ensigns they preferred it to the lion, as Clemens Alexandrinus¶ informs us: "For of strength and force the lion is their symbol, but of courage and boldness the horse."

* l. c. cap. 8. † Zech. x. 5. ‡ 2 Kings xviii. 24. Is. xxxi. 1. § Deut. xvii. 16. ‖ 1 Kings x. 28, 29. 2 Chron. ix. 28. ¶ Strom. lib. v. p. 567.

LXV. Nor are they compared to this alone, but also to the horses in king Pharaoh's chariot, which doubtless were the most excellent, and selected from his whole kingdom. For as the royal chariot excelled, so who can doubt, that the king's horses excelled all others? All these comparisons are adapted to set off the nobleness of Christian piety.

LXVI. Nay, God does not stop here: but as if it was too mean, to compare his elect to a company of horses in Pharaoh's chariot, he promises to prepare them KESUS HODO *as the horse of his majesty, his goodly horse in the battle.** Than which nothing could be spoken with greater magnificence. The holy person is really as a horse prepared for the battle of the Lord, and the horse of the supreme Commander, of the divine Majesty, which, on account of its strength and valour, is worthy to be mounted by the King of heaven himself. Wherefore even he, who had his name written on his vesture and on his thigh, *King of kings, and Lord of lords*, was seen by John sitting on *a white horse*;† by which are denoted the genuine professors of truth, and sincere followers of holiness, with whom Jesus fights, and in whom he rests and is glorified.

LXVII. But that this pre-eminence of Christian virtues may appear more evidently, three things are distinctly to be considered: 1. Their *original.* 2. Their *rule.* 3. Their *end*; for in these things their super-excellence consists above all the virtues or graces of the unsanctified.

LXVIII. As to their *original*, the virtues of the Heathen, and the actions proceeding from thence, have their rise from some remains of the divine image, still left in man since the fall; such as innate notions, some love of honesty, and the incentives of a natural consci-

* Zech. x. 3. † Rev. xix. 11.

ence; besides which, some have had a liberal education, and applied themselves to the study of philosophy; and also have enjoyed some special acts of the common providence of God, repressing, restraining, and curbing innate corruption, and, on the other hand, exciting them to the practice of a much more regular life, than the common herd of mankind: so that these virtues had no higher original than nature, excited by the assistance of common providence: *The Gentiles do by nature the things contained in the law, and shew the work of the law written in their hearts.**

LXIX. But the practice of Christian holiness has its rise, 1. From *the Spirit of grace*, which Christ has merited for, and bestows on his elect; *whom the world cannot receive, because it seeth him not, neither knoweth him*;† who, seeing he is the Spirit of Christ, excites, in the elect, even the very same motions and inclinations of soul which are in Christ, and moulds and forms the whole life of Christ in them: so that they act, not by their own virtue or strength, nor by any innate principle of natural life, but by *supernatural grace*, and the virtue of Christ: *Not I, but the grace of God, which is with me*:‡ and, *Let us have grace, whereby we may serve God acceptably*.§

LXX. 2. From faith, *without which it is impossible to please God*.‖ For EUARISTESAI, *to please*, signifies here to walk before God; as is evident from the foregoing verse, where the apostle says, that Enoch, *before his translation, had this testimony, that he pleased God*. By which words he undoubtedly has an eye to what we have, Gen. v. 24. *And Enoch walked with God, and he was not, for God took him*. For to walk with God, the Septuagint every where translate EUARESTEIN TO

* Rom. ii. 14, 15. † John xiv. 17. ‡ 1 Cor. xv. 10. § Heb. xii. 28. ‖ Heb. xi. 6.

THEO, *to please God:* who also, in some places, render SHERETH, *to serve*, by the same word. The apostle here imitates their way of speaking; in like manner, as Tit. ii. 9. where he enjoins servants, EN PASIN EUARESTOUS EINAI, *in all things to please them;* that is, so to behave, as in every thing to do what is well pleasing to their masters.

LXXI. But faith, without which nothing can be done that is acceptable to God, is that virtue or grace, which is the beginning of the spiritual life, or the first work of the Holy Spirit uniting us to Christ. And there are various ways to prove that without this a man can do nothing that is good. 1. Seeing faith apprehends and applies to itself all the efficacy of Christ's merits, it has a power *of purifying the heart*, Acts xv. 9. But so long as that fountain of the heart is impure, nothing pure can flow from it: For *unto them that are defiled and unbelieving is nothing pure;* not even their food; *but their mind and conscience is defiled.** On the contrary, *the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.*† 2. By faith we are justified, and restored to the favor of God. Now, it is necessary, that the persons of sinners be acceptable to God in Christ, before their works can be so. For how can the work of that man please God, who is an abomination and execration to him? *First* God had respect to Abel, *then to his offering.*‡ "Be it far," says Augustine,§ "that any one should be really virtuous, who is not righteous. But be it far, that he should be truly righteous, who does not live by faith: for the just shall live by faith." 3. It is not possible, that any one can truly love God, and endeavour, from a principle of love, to do what is ac-

* Tit. i. 15. † 1 Tim. i. 5. ‡ Gen. iv. 4. § Lib. iv. contra Julianum, c. 3.

ceptable to him, unless he know him to be such, as he manifests himself in Christ the Mediator. But it is the proper work of faith to behold God in Christ; and thus *faith worketh by love.** 4. As faith first unites us to Christ, so it continually draws virtue, efficacy, and life from him, by a spiritual suction and attraction, whereby we may be enabled to act in a holy manner:. *The life which I live, I live by the faith of the Son of God.*†

LXXII. But, besides that common faith, which is the fountain of all spiritual life, another more special faith is requisite to the goodness of our actions, consisting in a certain persuasion of mind, that the work we undertake is good and holy, or at least lawful, and no where prohibited. For whoever does any thing, about which he is not certain, that it is acceptable to God, does by that very action shew, that he is not affected with a due reverence for the Deity, nor endeavours, as is fit, to avoid the displeasure and indignation of God. And to this, I imagine, the apostle has an eye, *He that doubteth;* that is, who is not persuaded in his conscience, that he may lawfully eat of any food; *is condemned, if he eat;* that is, is judged to have acted amiss: *because he eateth not of faith, for whatsoever is not of faith, is sin.* For here the apostle presses what he had enjoined, *Let every man be fully persuaded in his own mind.*‡

LXXIII. 3. The practice of Christian holiness flows from *the love of God*, and consists in that very *ambition* of doing what is acceptable to God, which we have recommended from 2 Cor. v. 9. And in this matter Christian holiness surpasses all the virtuous actions of the Heathen, who were very justly commended, if what they did proceeded from the love of that virtue they were acquainted with: but as that love did not as-

* Gal. v. 6. † Gal. ii. 20. ‡ Rom. xiv. 23.

cend to God himself, but centered in a created, nay, and a very defective thing, such as their virtue was, it was not a holy love, but a vicious affection, which indirectly and sinfully terminates in man himself.

LXXIV. Jansenius* has treated distinctly and at large on this subject; where he speaks to this purpose. "This therefore was the proper defect of philosophical virtue, even when purest, that, being delighted with a certain ruinous height of virtue, they earnestly desired it for this end, that they might be great in their own esteem, delight and please themselves; whereas it became them to please God, or the truth, as Augustine speaks. This vice of self-pleasing so closely adheres to those, who seek not to please either God or men, that it is not possible such persons should not fall into it." To which he immediately subjoins: "Whoever lifts not up his eyes to God, in order to please him from the beauty of virtue, but admires it alone, as the end of good, the fairest and the most exalted; it is impossible, that either desiring it, he should not thence please himself; or not willing thence to please himself, he should desire it. Seeing it is altogether necessary, that the soul of man should delight in something, with what other object, pray, can a soul alienated from God, be delighted, and looking down, as we suppose, with contempt on the other meaner creatures, than with what he imagines to be most excellent among created things? But this is the mind itself, now adorned with virtue; which ornament it judges the most becoming of all. He therefore necessarily pleases himself from his virtue, who desires not by it to please either God or other men." All which is sound and solid.

LXXV. Christian virtue therefore has a deeper and better original, than any love of virtue whatsoever, or

* Lib. iv. de statu naturæ lapsæ, c. 11. & seq.

than any complacency in one's own actions. But faith, which represents God to the soul, as infinitely good, and perfectly holy, and the most bountiful rewarder of good actions, as also his laws, as full of equity and justice, causes the soul to be fired with the love of a gracious God, and of his most equitable laws, and to deem nothing preferable to, nothing more valuable than, by a conformity to those laws, to resemble him, in his measure, in holiness, and, in that resemblance, to please him: that God looking down, as it were, out of himself, and from heaven, may also find upon earth, what to delight himself in, as his copy: which is the highest pleasure of a holy soul. So that it loves not virtue for itself alone, but for God, whose image it is, and whom, in the exercise of virtue, it pleases. From this love to God springs the practice of true holiness.

LXXVI. I cannot but transcribe an excellent passage of Clemens Alexandrinus to this purpose, who* thus gives us the picture of a holy person. "He who obeys the bare call, so far as he is called, labours after knowledge, neither from fear, nor from pleasure. For he does not consider, whether any profitable gain, or external pleasure, will ensue, but being constrained by the love of what is truly amiable, and thereby excited to his duty, he is a pious worshipper of God. Were we therefore to suppose him to have received from God a liberty to do what was forbidden, without any apprehension of punishment; nay, moreover, had he a promise of receiving the reward of the blessed; and besides, was he persuaded, that his actions should escape the notice of God (which by the way is impossible) he could never be prevailed with to act contrary to right reason, after he had once chosen what is really lovely and eligible of itself, and on that account to be loved

* Strom. lib. v. p. 532.

and desired." Than which what can be said more sublime?

LXXVII. He would have a holy or sanctified person do every thing from a principle of love. "It becomes him who is perfect, to be in the exercise of love, and hence endeavour after the divine favor and friendship, while he performs the commandments by love." But this love has not renown, nor any other advantage, but virtue itself, pure virtue, for its object. "And so he frames his life after the image and resemblance of God, no longer for the sake of renown, or as the philosophers speak, EUKLEIAN, of a splendid name; nor from the view of reward, either from God or men." Moreover, what renders virtue amiable to him, is not that philosophical agreement it has with right reason; but because he beholds in it a resemblance to God, than which nothing can be imagined more amiable: for thus he describes it: What is "truly good," he calls "truly desirable," saying, "it is good by an assimulation to God to become impassive and virtuous."

LXXVIII. Yet we are not so to understand these things, as if in the practice of holiness, we were not allowed to pay any regard to our own advantage, and that all love of ourselves ought in this case quite to be banished. We are not only allowed, but commanded to love ourselves. Nor are we bound to love our neighbour, without a love for ourselves. And this is not a written, but a natural law, which we have learned from no other quarter, but have received it from nature herself: *No man ever yet hated his own flesh, but nourisheth and cherisheth it.** We may be lawfully stirred up to the diligent practice of holiness, by this love of ourselves. God himself, by this enticing motive, invites his people, promising that *their labour shall not be*

* Eph. v. 29.

*in vain in the Lord.** And to what, pray, tend all those promises, by which he has recommended his commandments to us, but that, being excited by a desire of them, we should more cheerfully obey him? Not to love the promised good, is to throw contempt on the goodness of a promising God. By the love of them not to be stirred up to piety, is to abuse them to some other purpose, than that to which they are intended by God. David himself confessed, that the commandments of God were, even on that account, *more to be desired than gold, yea, than much fine gold: sweeter also than honey, and the honey-comb;* because *in keeping of them there is great reward.*† And the faith of Moses is, for the same reason, commended, because *he had a respect unto the recompence of the reward.*‡ Nay, that faith is required as necessary for all who come to God, whereby they may believe, that *he is the rewarder of them that diligently seek him.*§

LXXIX. But then, here also the love of ourselves ought to spring from the love of God, be subordinate thereto, and rendered back to him. We must not love God on our own account, so as to consider ourselves as the end, and God as the means, by which we are made happy in the enjoyment of him. But because we are God's property, whom we ought to love above all, therefore, for his sake, we are bound to love ourselves. We are further to seek our own good, that therein we may taste the sweetness of the Lord, and that thereby we may be so much the more improved and enriched as God's peculiar treasure. Thus the love of ourselves is at last swallowed up in that ocean of divine love. Of this we shall speak a little presently.

* 1 Cor. xv. 58. † Psal. xix. 10, 12. ‡ Heb. xi. 26. § Ver. 6.

LXXX. Let us now consider the *rule* or standard of holiness. Philosophers made *the nature* of man, right *reason*, and the *examples* of excellent men, the rule. A few of them spoke of the precepts of God, and of the example, which he gives us, but that, indeed, in a very slender manner. Of the *nature* of man the Emperor Marc Antonine speaks thus.* "Wherein consists a happy life? In doing those things, which human nature requires." They are for ever talking of *right reason*. And of the examples of illustrious men; see Seneca, epist. 6, 11, 25.

LXXXI. Epictetus speaks things a little more sublime concerning the precepts of God, than could have been expected from a Heathen. He protests, in Arrian. lib. iii. c. 24. towards the end, that he would live and die before God, "as thou hast required," says he, "as free as thy servant, as knowing what thou commandest, and what thou forbiddest." And a little after, "Do not I wholly tend towards God, and his precepts and commands?" And lib. iv. c. 7. "I am set at liberty by God, I know his commandments." And in the same book, c. 3. "I am set free, and am the friend of God, that I may willingly obey him." And a little after: "Wherefore I cannot transgress any of his commands." And to conclude: "These are edicts, I must be the interpreter of them, and must obey them, before the precepts of Massurius and Cassius."

LXXXII. Sometimes also they have spoken of *the imitation of God*, and of conformity to him. Seneca, *de benefic.* lib. 7. c. 31. "Let us imitate the gods." Marc. Antonin. lib. 5. § 27. "We must live with the gods;" and lib. 2. § 5. "live a divine life." Clemens, *Strom.* lib. 2. p. 403. "Plato the philosopher defining

* Lib. viii. § 11.

happiness, says, " It is an assimilation to God, as far as may be." See above, chap. 5. § 2.

LXXXIII. These things are spoken indeed in a lofty strain: but yet, as they had not the knowledge of any other laws of God but those suggested by nature, and are inscribed on the conscience; which prescribe the duties of holiness only in general, and in a very confused and imperfect manner: and as they knew not the true God in his perfections, nor ever beheld him in his sanctuary, what they had for the rule of their virtues, was very defective.

LXXXIV. But Christian holiness has a far more excellent rule to go by, whether we consider its *precepts* or *examples*. Its precepts are taken from the most perfect law of God; not only that, of which the rubbish, and, as it were, the faint shadows of a passing image, still remain in the conscience of a natural man: but also that, which, with so much magnificence of heavenly glory, God formerly published before the full assembly of his people, wrote with his own finger on tables of stone, enlarged with the plainest expositions of the prophets and inspired penmen, and which, by the secret efficacy of his Spirit, he writes on the hearts of the elect: which is the most exact expression, not only of his most holy will, but also of his nature and perfections, so far as they are imitable by man: nor does it only regulate and order the external actions, and conversation; but also reaches to man's most inward parts, directs the inmost recesses of the heart, and roots out the deepest fibres of vice, even to the very first motions of rising concupiscence; which, in fine, raises man to a perfection worthy of God.

LXXXV. This is that law, which God gave in charge to Israel,* *by which* TAGHDIL VADIR *he made*

* Psal. cxlvii. 19.

*them great and glorious;** so that, in an astonishing manner, they excelled other nations,† in which are RABBIM MEGALEIA, *the most ample instructions (great things written‡)* the excellency of which, and not their excellency alone, but also their most exact perfection, the psalmist has nobly set forth ;§ and indeed so great was the perfection, that he could find no end to it, as he found in other perfections.‖ And certainly the more a man is engaged, with an attentive mind, in the profound meditation of this law, the more distinctly he will understand, that he is far from forming in his mind a perfect notion of that holiness prescribed by it. The Lord Jesus has said all in a few words, and comprised the whole summary of the law, calling out to his disciples (but who can understand the full force of those words ?) *Be ye perfect, even as your Father, which is in heaven, is perfect.*¶

LXXXVI. Besides those most holy laws, the believer has illustrious examples of virtues for his imitation ; and those not of one kind or order. The first that here occur are the *saints that are in the earth, and the excellent, in whom is all his delight.*** We have no occasion to set before your eyes a Socrates, a Zeno, a Cato, or a Lælius, whom Seneca recommends for this purpose. We have men actuated by the most noble and generous Spirit of God, patriarchs, prophets, apostles, and the like heroes of both sexes, whom God himself has honored with familiarity, with encomiums, and commendations ; whose manner of life he took care to have exactly described in the most sacred volumes of our religion, and whose number is so great, that Paul calls them *a cloud of witnesses*, by whose example we may be

* Is. xlii. 21. † Deut. iv. 6, 7. ‡ Hos. viii. 12. § Psal. xix. 8, &c. ‖ Psal. cxix. 96. ¶ Matth. v. 48. ** Psal. xvi. 3.

animated to run, with constancy, the race of piety.* These are proposed to us for our imitation.†

LXXXVII. However, as the most excellent saints on earth have had their blemishes, prudence is necessary in this case, that we may propose, for our imitation, only those actions of theirs, which are the most consonant to the standard of the divine law; where they have departed from the rule, let us be admonished by their mistake, and learn to walk uprightly. For this end Nehemiah wisely proposes the example of Solomon, Neh. xiii. 26. Nor is it without singular advantage to us, that the backslidings of the holy men of God are recorded in the sacred writings. Spots appear no where more disagreeable, than when seen in a most beautiful face, or on the cleanest garment. And it is expedient, to have a perfect knowledge of the filthiness of sin. We also learn from them to think humbly of ourselves, to depend on the grace of God, to keep a stricter eye upon ourselves, lest perhaps we fall into the same or more grievous sins.‡

LXXXVIII. But our Lord would not have us without perfect examples, and therefore he raises the meditations of his people to the inhabitants of heaven, the choirs of angels, and spirits of just men made perfect, whose conversation he recommends even in our daily prayer, *as it is in heaven.* These being filled with the clearest light, and flaming with the purest love, and continually beholding the face of God, and being wholly conformed to him, incessantly shew forth the praises of their Creator, and execute his commands with incredible alacrity.§ The sacred writings testify this concerning them. And faith not only believes, but sees

* Heb. xii. 1. † 1 Cor. iv. 16. & xi. 2. Phil. iii. 17. Jam. iv. 10. Heb. xiii. 7. ‡ Gal. vi. 1. § Is. vi. 2, 3. Psal. ciii. 20. Rev. iv. 8, 9, 10, 11.

this; for, being endowed with the quickest sight, it penetrates within the vail of the heavenly sanctuary, and, as if mixed with the quires of the heavenly inhabitants, views those exercises of the most consummate holiness, with the love of which the believing soul cannot fail to be inflamed.

LXXXIX. But yet, as it is very desirable to have likewise an example of perfect holiness upon earth; so God has not suffered us to be without one; for he sending his own Son from heaven, he hath left us the brightest pattern of every virtue, without exception, *that we should follow his steps*.* It was a part of Christ's prophetical office, to teach not only by words, but by the example of his life, and so, both in his words and actions, to say, *Learn of me*.† The imitation of him is often recommended by the apostles.‡

XC. It has been very well observed by a learned person, that we are to distinguish between *imitation*, whereby we are said to be MIMETAI, *imitators* of Christ,§ and between *following*, by which we are commanded to follow Christ: *Follow me*;‖ and, *Follow after me*.¶ For the former denotes a conformity to an example: the latter, the attendance of servants, going after their masters: which words are generally confounded by writers in their own language, though they ought by no means to be so.

XCI. As we have already often inculcated, that Christ is to be considered in a threefold respect, as *man*, as *Mediator*, and as *God*: it remains to inquire, in what relation or respect he is given us as an example. And first, we are not to doubt, that as he represented, in his human nature, the image of God, in which the first man was created, and possessed and practised all the

* 1 Pet. ii. 21. † Matth. xi. 29. ‡ 1 Cor. xi. 1. 1 Thess. i. 6. 1 John ii. 6. § 1 Cor. xi. 1. ‖ Matth. xvi. 24. ¶ Matth. x. 38.

virtues due by a rational creature, without any defect; in so far he is, in the most perfect manner, proposed to our imitation. Certainly, this world was hitherto destitute of such a patern, ever since the fatal apostasy of our first parents, viz. to have a man, who, being untainted with vice, *holy, harmless, undefiled*, might, as a living and breathing law, converse among his brethren. Such a one God has exhibited to us in Christ. It is a pleasure to him who loves holiness, to behold a most exact delineation of it in the written law of God. But what is that delineation but a picture? It is indeed exact, and painted in natural colours; but yet it is a picture only, without flesh and blood, without life and motion. How much greater therefore is the pleasure, to behold the same holiness, which is pourtrayed in the law, living as it were and animated in Christ?

XCII. As to his mediatorial office, what was peculiar and proper to it, as the grace of his mediation, whereby we are reconciled to God, and that eminent dignity, by which Christ has the peculiar honor of being Prophet, Priest, and King; in sum, whatever belongs to that more excellent name, which was bestowed on Christ above his fellows: all this we are neither to imitate, nor follow the example of those, who pretend to be imitators. *There is one mediator between God and men, the man Christ Jesus.**

XCIII. Nevertheless, believers, after the example of Christ, and from a participation of his unction, have the honor of being prophets, priests, and kings.† And consequently, it is incumbent upon them, to conform to the example of Christ, in the spiritual discharge of those offices. In which, however there is so great a difference, that besides partaking of the name, and some small analogy, scarce any coincidence can be ob-

* 1 Tim. ii. 5. † Joel ii. 28. 1 Pet. ii. 5. Rev. i. 6.

served. For the prophetical, sacerdotal, and regal offices of Christ are of a far different nature from ours.

XCIV. But those virtues which Christ discovered in the discharge of his offices, are by all means proposed for our imitation; as the demonstration he gave of his humility, faithfulness, love, patience, zeal, and constancy in the whole discharge of his offices; as also his not intruding into them without a call;* his faithfulness to him, who had appointed him;† his not seeking his own advantage or profit;‡ his not sinking under the reproaches and contradiction of sinners;§ the zeal for God's house that had eaten him up;‖ his not seeking his own, but the glory of his Father in all things;¶ and a great deal more to the same purpose.

XCV. In fine, even *as God*, he, together with the Father and Holy Spirit, is a pattern to us of the purest holiness.** The holiness of *Jehovah* is so great an ornament of his other perfections, that, without it, all the rest would be unworthy of God. Hence he is said to be *glorious in holiness*;†† and we are particularly commanded to celebrate the memorial, *or give thanks at the remembrance of his holiness*;‡‡ after the example of the Seraphim, who, after they had repeated the threefold praise of the divine holiness, added, *The whole earth is full of his glory*.§§ God invites his people to imitate this holiness; has set it before them in his word for their contemplation; that, while they admire his beauty, they may be inflamed with the love of it, and gradually transformed to that image.

XCVI. In the third place, we proposed to speak of the *end* of Christian virtues, or graces; which must

* Heb. v. 4, 5. † Heb. iii. 2. ‡ Phil. ii. 4, 5. § Heb. xii. 2, 3. ‖ John ii. 17. ¶ John viii. 49, 50. ** Levit. xi. 44. and xix. 2. Matth. v. 48. Eph. v. 1. 1 Pet. i. 15, 16. †† Exod. xv. 11. ‡‡ Psal. xxx. 4. and lxxix. 12. §§ Is. vi. 3.

needs be of all others the most excellent. The true believer does not therefore apply himself to the practice of holiness, to gain praise and reputation with men; which was the fault of the Heathen and the Pharasees, of whom our Lord testifies,* *that they have their reward.* He does not aim only at his own advantage, either in this or in the life to come, from a mercenary self-love; which all those do, who, endeavouring to establish their own righteousness, cry out that all motives to piety are destroyed, where the merits of good works are exploded. He does not only pursue after that tranquillity of soul, which is pleased with what he has done, and which virtue or holiness, when properly esteemed, usually bestows on those who love it. The intention of the godly is far more pure and sublime, whereby they are carried out both towards *God, themselves*, and their *neighbour.*

XCVII. Above all, they seek *the glory of God.* This they love, desire its enlargement, and promote it with all their might: *Let such as love thy salvation, say continually, The Lord be magnified.*† Hither in all their exercises they tend, proceeding in an inoffensive course, *until the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.*‡ They who have the love of God for the source and principle of their works, cannot but have the glory of the same God for their end. For whoever has an ardent love to God, will likewise above all things, love what is most beloved by him. But such is the love that God has to his own glory, that whatever he does is with a view to, and for the sake of that: wherefore all things are *of him*, in order to be again *to him*, and *to him be the glory for ever.*§ In this respect the saints are like to God, because in all their

* Matth. vi. 5. † Psal. xl. 16. ‡ Phil. i. 10, 11. § Rom. xi. 36.

actions they have the glory of God before their eyes. *Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.**

XCVIII. Yet these things are not so to be understood, as if in all and every particular, even the most minute actions of life, it was necessary to have that explicit intention of glorifying God by them. For this is not practicable in the nature of things. However, it ought universally to be the firm and fixed disposition of the children of God, that they be so consecrated, and dedicated to God, as, for the future, neither to think, speak, meditate, nor do any thing, in which some expression of the perfections of God, and manifestation of his glory, may not appear. For what is sacred or devoted, cannot, without a considerable injury to him, be applied to profane uses. They are not their own: therefore let it be unlawful for them to propose to themselves this end; only to seek what they imagine to be profitable to the flesh. They are not their own: let them therefore, as far as may be, forget themselves and theirs. They are God's: let them therefore live and die to him. They are God's: let his wisdom therefore over-rule all their actions. They are God's: let therefore all the parts of their life tend to him, as their only lawful end. And in this secret self-denial, and surrender of ourselves to God, that we may firmly propose to do all our works with a holy respect to him, consists this glorifying of God, of which we now speak.

XCIX. For instance, a person then eats and drinks to the glory of God, when, confessing himself unworthy to enjoy this life and the conveniences of it, he praises that bountiful favor of God, which abundantly bestows all things upon him, and above all admires that immense love of the Lord Jesus, who willingly was des-

* 1 Cor. x. 31.

titute of all the dainties of life, and submitted to drink vinegar and gall, that his people, through the favor of God, might eat the fat and drink the sweet: when also he does not delight so much in the creatures and the gifts of providence, as in the Creator himself and the Giver; tasting, to his unspeakable pleasure, how sweet the Lord is: when from his heart he proposes faithfully to employ his life, which is lengthened out by these means, and all his faculties, which are thus continually refreshed, to the service of God, who gave and preserves them: when, in fine, he rises in meditation, from the delights of this natural life, to the almost unspeakable pleasures of a future and heavenly life; and having a prelibation of them in thought and faith, with a grateful heart, tunes up a song of love to God: "Lord, if thou dost such things for us in the prison, what wilt thou do in the palace?"

C. Here I chuse to transcribe some things from the Jewish catechism of Rabbi Abraham Ben Chanania Jagel, published first at Venice in 1595, under the title LÆKACH TUB, afterwards reprinted at Amsterdam 1658, and at last exhibited to the Christian reader, with a Latin version, by John Benedict Carpzovius, *Introductione in Theologiam Judaicam*, c. 9. p. 74. Where the Hebrew catechist instructs his disciple in this manner: "Let all thy works be done to the glory of the divine name, and to the honor of the blessed Creator. In all thy ways think of him; when thou walkest in the way, when thou risest up or liest down. For instance, when thou eatest, know, that the blessed God has, by the power of his wisdom, created thy food, and given it virtue to be converted into the substance of him who is to be nourished by it. When thou goest to sleep in thy bed, consider with thyself, that God ordained sleep for the benefit of man, that his body might rest,

and his strength be recruited, and himself rendered fit and sound for serving his Creator. And thus, in all thy other bodily actions, take care to give glory and praise to God: for, by this means, all thy works shall be to the glory of the divine name, whose providence will keep close to thee, and direct all thy actions."

CI. Next to this glory of the divine name, a holy person may also, in the exercise of his virtues, or graces, have a regard to himself, and endeavour, 1. To have the assurance of his own eternal election by God, his internal vocation, his faith and communion with Christ.* 2. To rejoice in the testimony of a conscience void of offence, and in that composure of mind, which is the consequent thereof.† 3. That, by proving the sincerity of his love towards God by holy actions, he may enjoy for himself that love and familiarity of God, which Jesus‡ has graciously promised to those that love him. 4. That, in the habits and dispositions of his soul, and the actions flowing therefrom, he may gradually become more like the Supreme Being, and so more glorious and happy.§ 5. That, by proceeding in this way of holiness to eternal glory, he may live at ease, and in assurance of his salvation.‖

CII. Nevertheless Christian holiness teacheth us to desire all these things, not to rest in them, as our ultimate end, but even to direct them to the glory of God. For the more abundantly any one attains to what we have just now only mentioned, the brighter does the splendor of the divine perfections shine forth in him. The goodness and bounty of God magnificently discover themselves in this reward of virtue. The beloved spouse of Christ, whom he will one day present without spot, and glorious to God the Father, becomes the more adorned.

* 2 Pet. i. 10. † 2 Cor. i. 12. ‡ John xiv. 21, 23. § 2 Cor. iii. 18. ‖ 1 Cor. ix. 24,—27.

The high value of his satisfaction and merits, is duly esteemed from the happiness bestowed on the saints. The saints themselves, being enriched with those rewards of their virtues, are the better furnished and fitted for celebrating the praises of their God. And thus it is that the godly, while they aim at the happiness promised to them, and seek their own glory in the proper order and measure, at the same time *rejoice in hope of the glory of God.** For then they are rendered happy, *when God is glorified and admired in them.*†

CIII. In fine, works of piety are also adapted to gain over our neighbour to God. The holy soul never satisfies itself in glorifying God; but wishes to have many companions employed in the same work: to obtain which, *he causeth his light to shine before men, that they may see his good works, and glorify his Father, which is in heaven.*‡ And having a hearty desire for the salvation of his neighbour, he very willingly employs every means to bring him to the good old way. For this purpose, as nothing is more effectual than a holy life; so Peter calls upon Christian wives to apply thereto, *that if any obey not the word, they also may, without the word, be won by the conversation of the wives.*§ And certainly, whoever are made partakers of that extraordinary grace of God, so as to be translated out of darkness into his marvellous light, will labour, by the reflected rays of divine love, also to enlighten, inflame, and make others partake of the same happiness with themselves. Than which study what can be conceived more holy or more praise-worthy.

CIV. This is that generous holiness which the Spirit of grace powerfully operates in the elect, and which he continually promotes by the use of various *means*. The use of these means is required of man, yet so that their

* Rom. v. 2. † 2 Thess. i. 10. ‡ Matth. v. 16. § 1 Pet. iii. 1.

efficacy depends on the blessing of God alone. Nay, it is not without the interposition of God, that man can and will savingly use those means. For daily experience teacheth us, how dull and languid we usually are in those things, when the influence of the Spirit either ceases, or is but small. Among those means of sanctification, the following deserve to be most recommended.

CV. We justly give the first place to *the word of God*, and the devout *meditation* of it. *God sanctified us through his truth, and his word is truth.** As it proceeds from the Holy Spirit, it has the characters of the divine holiness imprinted upon it; and as, in every part, it sends forth the most fragrant odour of holiness, so it inspires the pious reader with it, though perhaps he may not understand all that he reads: which Chrysostom has likewise observed:† "Even though thou dost not thoroughly understand the contents, yet even the reading begets a very great degree of sanctification."

CVI. Now, whatever is contained in the word of God is directed to this end. *The precepts* of the law, which exhibit the exactest delineation of holiness, are adapted to inflame the soul with love to it.‡ *The threatenings* annexed to the law, and the *recorded instances* of those judgments, by which God has punished sin, are so many powerful dissuasives from it.§ The very ample *promises* made to godliness, and *the blessings* wherewith the liberal goodness of the Deity has enriched the godly, who love and worship him, are so many incentives to holiness.‖ The *examples* of the saints so teach, as at the same time to allure.¶ Their very *stumblings* and *falls* remind us of our weakness, inculcate humility, teach us to take heed to ourselves, and point out what

* John xvii. 17. † Orat. 3. in Lazar. ‡ Psal. cxix. 8. 9, 10.
§ 1 Cor. x. 6, 11. ‖ Is. lii. 2, 3. ¶ Heb. xii. 1.

things we ought to avoid.* But nothing more effectually persuades to piety, than the *doctrine of grace revealed in the gospel;*† and whoever abuse it to lasciviousness, never knew the truth, as it is in Jesus: For *the word of the truth of the gospel, in all the world bringeth forth fruit, since the day men heard of it, and knew the grace of God in truth.*‡

CVII. But in order that a person may obtain this fruit of holiness from the word of God, it is, 1. To be diligently, daily, and carefully attended to, and, as Chrysostom speaks, it is to be read *with a mystic silence,* or profound attention.§ 2. It is to be diligently heard: for the public preaching of the word has very excellent promises.‖ 3. When read and heard, it is to be laid up in the inward treasure of the soul, there to be kept as the most valuable treasure.¶ 4. Yet not so, as to be kept in some remote corner of the memory, there to rot in mouldiness and dust; but at times it is to be brought forth, and made the object of holy meditation: whereby the soul by chewing, ruminating, and sucking as it were, attracts, and turns into its own substance, that quickening and nourishing juice, that is to be found in the word of God.** 5. It is expedient to have always at hand some powerful striking passages of scripture, wherewith you may be armed against the attacks of sin, and excited to duty. This was what the Lord meant, when he ordered Israel to bind his words as a sign upon their hand, and to have them as frontlets between their eyes.†† Why between their eyes? To be a rule of life continually before their mind. Why bound upon their hand? To put them in mind, that knowledge was to be reduced to practice.

* Neh. xiii. 26. † Tit. ii. 12. ‡ Col. i. 5, 6. § John v. 39. ‖ Rom. x. 14, 15, 17. ¶ Job xxiii. 12. Psal. cxix. 11. Luke ii. 19. ** Psal. i. 2. Josh. i. 8. †† Deut. vi. 8.

CVIII. Very wisely, indeed, did the Emperor Antonine address himself thus :* "As surgeons have always their instruments ready for some unexpected operation, so have thou at hand thy philosophical principles, in order to distinguish between things divine and human." Similar to this is what Seneca has,† "Demetrius the Cynic was wont to say very well, that it is more beneficial to have a few precepts of wisdom in readiness for practice, than to learn a great deal, and not have it at hand for use. Again,‡ "Our Demetrius orders the proficient to hold these things fast, and never let them go; nay, to imprint them on his mind, and make them a part of himself; and, by daily meditation, to bring himself to that pitch, that what is useful shall spontaneously occur, and what is wanted shall, upon all occasions, directly present itself." What they spoke concerning the precepts of wisdom, which Epictetus called PROCHEIRA BOETHEMATE, *ready aids*, we affirm concerning some striking passages of the divine writings, which it is expedient to have in such readiness, that, on any occasion, they may spontaneously cast up to the mind.

CIX. *Secondly*, The attentive consideration of the Lord Jesus is a most powerful mean of sanctification. The vileness and hideous nature of sin no where more clearly appears, than in the meanness, humiliation, and sufferings of Christ. For what was it that clothed the Lord of glory with the contemptible form of a servant? What overwhelmed the mighty Lion of the tribe of Judah with so great horror and anguish, that he was almost ready to sink under it? What roused the cruel bands of hell to arms against him? What turned the flowing rivers of heavenly consolations into the most melancholy driness? What mixed those bitters in the bit-

* Lib. iii. § 13. † De benefic. lib. vii. c. 1. ‡ c. 2.

ter cup of the divine fury, with which the Son of God's love was almost struck with astonishment and amaze? Sin, certainly, was the cause of all.* Who that reflects on this, will not be inflamed with the most irreconcilable hatred to it? Will he not endeavour to avenge himself of that hideous monster, which so cruelly afflicted his most beloved Lord, and which, unless it be first slain, will, with the same fierceness, rage against all those that give it a favorable entertainment? Who can prevail on himself to be again enslaved by that tyrant, from whose chains, burning with hell-fire, he seriously believes and considers, he could not have been delivered but by the accursed death of the Son of God? Thus the meditation of the sufferings of Christ causes us, *being dead to sin, to live unto righteousness.*†

CX. No where did the incredible love of God towards wretched mortals more evidently present itself to view, than in Christ Jesus; which is calculated to melt down the most frozen hearts, and kindle them into the brightest flames of mutual returns of love! *For the love of Christ constraineth us*, &c.‡ Whoever is deeply engaged in the meditation of this, will he not cry out with admiration, "Wast thou, most loving Jesus, scorched no less in the flames of thy love for me, than in those of the divine wrath against my sins; and shall I be lukewarm in returns of love to thee? Didst thou die for my salvation; and shall I not live to thy glory? Didst thou descend to hell on my account; and shall not I, at thy command, cheerfully walk in the way to heaven? Didst thou give thyself up for me to be tormented with hell-pains; and shall I not render myself to thee, to bear thy yoke, which is easy, and thy burden, which is light?" It cannot be expressed, how much the pious soul, while

* Is. liii. 5. † 1 Pet. ii. 24. ‡ 2 Cor. v. 14, 15.

intent on such meditations as these, will be displeased with its own lukewarmness; and wish he had a mind a hundred-fold more capacious, to be all filled with the love of Christ.

CXI. No where too does virtue or holiness itself charm us with a more beautiful aspect than in Christ, which, as we have also formerly intimated, is seen painted in the law, but here alive and breathing: and in such a manner, that the more frequently it is viewed by the eyes of the mind, it transforms the beholder into the same image.* When Moses had been admitted to familiar converse with God on the holy mount, where he spent forty days, the skin of his face shone with such effulgence, that the eyes of the Israelites could not bear it.† Thus it is with those who view Jesus the King of glory in his beauty, with open face. The rays of the heavenly Spirit, plentifully issuing from him, pervade the inmost parts of the soul, and procure to them a new vigour of spiritual life. To which the intent contemplation of the Lord Jesus greatly contributes. The oftner that a believer beholds him in spirit, the more clearly he knows his perfections, of which his holiness is the ornament. The more clearly he knows them, the more ardently he loves them; the more ardently he loves them, the more like to them he desires to become. For love aspires after a likeness to the beloved: nay, in love itself there is already a great similitude: *For God is love.*‡ Moreover, the more ardently he loves God, he will both the more frequently, the more willingly, and the more attentively behold him; and thus often running round that circle of beholding and loving, for ever returning into itself, he gains, by every act, a new feature of this most glorious image.

* 2 Cor. iii. 18. † Exod. xxxiv. 29, 30. ‡ 1 John iv. 8.

CXII. *Thirdly*, To this contemplation of the Lord Jesus add *the practice of* devout *prayer*, by which we may suck and draw from the most exuberant fulness of Christ, and which he is ever most ready to impart, grace for grace. God has promised to give all things to those that ask according to his will.* Now, we can ask nothing more agreeable to the will of God, and which he more willingly gives than his Spirit :† who, as he is the principal cause of our sanctification, so is the author and finisher of it. Let this therefore be our daily prayer to God ; *Teach me to do thy will ; let thy good Spirit lead me into the land of uprightness.*‡ *Keep back thy servant also from presumptuous sins, let them not have dominion over me : then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer.*§

CXIII. *Fourthly*, Whoever seriously endeavours to be a proficient, must in all things give himself up to the government and guidance of the Holy Spirit. Whenever he begins to work internally by his suggestions, impulses, and emotions, we are with care and solicitude to observe them ; and above all beware, that we don't despise and grieve the Spirit, or stifle his operations.‖ For the Spirit of God is a delicate thing ; he deals by us as we deal by him. If with care and alacrity we follow his conduct, he will manifest himself to us with a more cheerful and serene countenance, will carry us forward to higher attainments, bring us nearer to God and to heaven, and, abundantly favoring us with his joys, make us cheerfully, and without weariness, run the race that is set before us. But if we indolently neglect his influences, he will not bear that af-

* 1 John v. 14. † Luke xi. 13. ‡ Psal. cxliii. 10. § Psal. xix. 13, 14. ‖ Eph. iv. 30. 1 Thess. v. 19.

front, but will withdraw with those his sweetest suggestions, leave us to ourselves, justly expose us to be harassed by the devil and the flesh, and himself disquiet us with his terrors: till being brought to observe, how ill we have consulted our own interest by this indolent carelessness, and how we are able to do nothing without him, we have again reconciled him to us by humble prayer and supplication. Let us therefore readily spread all our sails, while this heavenly breeze continues to blow, lest, this prosperous gale dying away, or a storm coming on, our sailing to the fair haven of salvation be intercepted.

CXIV. *Fifthly*, It is also expedient, that *renewing* our *covenant* with God, we reiterate those *promises*, by which we formerly bound ourselves to the sincere observance of his commandments: frequently saying, *I have sworn, and I will perform it, that I will keep thy righteous judgments.** It was an excellent advice of Epictetus,† "You ought to swear to God, as soldiers to their general. And to what are you to swear? That you will always obey him, never accuse him, nor find fault with whatever he is pleased to bestow," &c. And certainly that oath being thus renewed, if no other advantage attend it, will be of use, 1. To restrain the soul, being put in mind of its late promise, from sin. 2. To quicken its indolence into zeal. 3. To raise it when fallen, and teach it to mourn for its sins with more than ordinary bitterness, especially as the guilt of treachery and perjury is added to all the rest.

CXV. *Sixthly*, Holiness is greatly promoted, if, by a careful and frequent *examination of conscience*, you recollect your deeds and words, nay and your very thoughts, that, with shame and sorrow, you may confess to God, what you have done either altogether wrong, or

* Psal. cxix. 106. † Apud Arrianum, lib. 1. c. 14.

not sufficiently right, and endeavour to reform for the time to come: or if, by glorifying God for what you have done well, and rejoicing in the testimony of a quiet conscience, you are animated with cheerfulness to pursue that course of religion you have entered upon. David declares, that he acted in this manner, to the great improvement of holiness;* *I thought on my ways, and turned my feet unto thy testimonies.*

CXVI. The heathens themselves have recommended this examination of conscience, and, if they made not a false profession, were not negligent in the practice of it. Antoninus says,† "Recollect with thyself, how thou hast hitherto behaved towards the gods, thy parents, brethren, wife, &c.; whether thou hast committed any thing towards any of them, either in deed or even word, which did not become thee.‡ In every action ask thyself, How far is this proper for me, may I not have cause to repent of it?" Seneca,§ "The soul is to be called to a daily account. This Sextius did, at the close of the day, when, before he went to sleep, he would ask his soul, What evil of thine hast thou cured to-day? What vice hast thou resisted? In what respect art thou become better?—What therefore can be more excellent than this practice of canvassing the whole day? What sleep is that which ensues on the review of one's self? How calm, how deep, and free, when the soul is either commended, or admonished, and a secret spy and censor of herself takes cognisance of her manners?" As to what Seneca adds concerning himself, the reader may see in the author. It is all excellent and divine. But the chosen people of God are to endeavour, not to be put to the blush, in this respect, by the Heathen.

* Psal. cxix. 59. † Lib. v. § 31. ‡ Lib. viii. § 2. § Lib. iii. de ira, c. 36.

CXVII. *To conclude* (for should I expatiate on every particular, this chapter would swell to a large volume) whoever would make progress in holiness, must willingly and thankfully suffer admonition and reproof. *It is peculiar to God, and above human nature, never to commit sin,* said Gregory Nazianzen formerly.* But to cure this evil no remedy is more salutary than prudent and friendly admonition: *As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.*† Hence faithful reproof is acceptable to the godly: *Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.*‡ It was finely spoken by whoever he was, whether Gregory Nanzianzen or Methodius (for the author is not agreed on, as Gataker has observed§) "I think it a greater happiness to be reproved, than to reprove, as it is much greater for one's self to be delivered from evil, than to deliver another."

CXVIII. There can be no doubt, but whoever carefully walks in this way, shall make very great progress in sanctification, and daily arrive more and more at a nearer conformity to the pattern set before him. However we are not to imagine, that ever any one in this life can attain to that perfection, which God in his law requires, that, being without all sin, he should wholly employ himself in the service of God, with that purity, that intenseness of all his powers, that the divine holiness itself could find nothing in him but what was agreeable to it. The contrary is evident, 1. From express testimonies of scripture, in which it is asserted, that none liveth, who sinneth not, stumbleth and falls

* Orat. 15. in plagam grandinis. † Prov. xxv. 12. ‡ Psal. cxli. 5. § Ad M. Antoninum, lib. vi. § 21.

not.* 2. From the humble, and no less sincere confession of the saints, who every where own their blemishes and failings.† 3. From an induction of examples. For there are none, even of the most excellent among the saints, whose actions are more largely described, but have also some blemishes recorded, which, in some measure, throw a shade on the light of the most shining virtues. These things are more notorious than need to be repeated here: nor do we with pleasure mention them. For so far are we from taking any delight in the infirmities of the most excellent men of God, or wishing to detract from their heroic virtues, when we sometimes speak of their faults; that, on the contrary, we have an inward horror at the remembrance of them, and deservedly tremble at the consideration of our own weakness, because the latchets of their shoes we are not worthy to loose.

CXIX. The principal and proper cause of this imperfection is to be found in ourselves. And it is the still-indwelling flesh, which, though really subdued by the efficacy of the Spirit, with respect to its reign,‡ yet vexes the godly: and, as that unhappy incumbrance retarded§ Atalanta, so also believers are greatly retarded by this corruption in their Christian race; while the

* 1 Kings viii. 46. Eccl. vii. 20. Prov. xx. 9. Jam. iii. 2. 1 John i. 8. † Psal. xix. 12. Rom. vii. 18, 19. Phil. iii. 13, 14. Is. lxiv. 6. ‡ Rom. vi. 14.

§ For the benefit of the common English reader, I would observe, that Witsius seems here to refer to the fabulous story of Atalanta the daughter of Schœnus king of the island Scyrus, who being wearied with the importunity of her suitors, consented to have the man that could outrun her; but on this condition, that he was to die, who lost the race. This being the fate of several, others were discouraged. But Hippomanes receiving three golden apples, ventured to run with her, and at proper times, when she was like to get the start of him, threw the apples, which she stooping to gather, lost the race.

flesh continually lusting against the Spirit, hinders the elect from cheerfully performing, what otherwise they would earnestly desire to do.* By the Spirit the renewed man certainly tends upwards: but the flesh soon with great struggling pulls him down again; as if one should tie a heavy stone to the feet of one of the fowls of heaven. With a courageous boldness believers enter upon all the exercises of every virtue, or grace;† and while they go on in all the strength of the Lord their God,‡ they undertake what far surpasses the capacity and powers of natural men, and thus, at a great pace, they press forward to perfection, like those who hunt down some wild beast in hopes to possess it.§ But inherent corruption, innate perverseness, heightened by so many vicious acts, *the sin that easily besets us*,‖ again spoils and taints all. And this abides in man till his death, "It dwells, but reigns not; abides, but neither rules nor prevails; in some measure it is rooted out, but not quite expelled; cast down, but not entirely cast out," as Bernard elegantly speaks.¶ According to the law of Moses, when an earthen vessel was once ceremonially unclean, it remained impure, till it was broken.** Such earthen vessels are we;†† for after we are defiled with sin, we do not attain to perfect purity, till the earthen vessel of our body is broken by the stroke of death.

CXX. When the apostle speaks of the conflict between the spirit and the flesh in a sanctified person, we are not to think, that the conflict arises only from this, that the *glandula pineatis* can be impelled on one side by the soul, on the other by the animal spirits, and that these two impulsions are often contrary; so that the

* Gal. v. 17. Rom. vii. 15, 16. † Psal. cxix. 128. Acts xxiv. 16. ‡ Psal. lxxi. 16. § Phil. iii. 14. ‖ Heb. xii. 1. ¶ In Psal. xc. ser. 10. ** Lev. xi. 33. †† 2 Cor. iv. 7.

flesh may be then judged to prevail, when the animal spirits prove the stronger; but the spirit to predominate, when the soul, by a determinate judgment, proves more powerful in the impulsions of that pineal gland. For though it is a very great truth, that the inordinate motions of the animal spirits excite very many vitious thoughts and appetites in the soul, yet the conflict of the spirit with the flesh does not consist in that of the soul with the body. As new habits are put into the soul by the sanctifying Spirit; so there are likewise in the soul itself the remains of the old man: which are two distinct principles of action. But sometimes it happens, that the man being left to himself, may think, reason, desire, from that vicious principle; at other times, being excited by the Spirit of God, he acts from a new principle of grace, which not having yet expelled all the power of sin; from these opposite principles, and their reciprocal actings, arises that warfare we are speaking of, which is principally carried on in the soul itself; according as it is either depressed to earth by inherent corruption, or raised to heaven by a principle of a more noble life, produced by the Spirit. And when the scripture speaks of flesh, it does not mean the body of man, but all the remaining corruption, which in its measure does really abide in part in the body and its members, while it still has its principal seat in the soul itself, which is the proper and immediate subject both of virtue and vice. The enemies therefore in this combat, are not soul and body, but the grace of the sanctifying Spirit, and the remains of natural corruption.

CXXI. But known to God are the reasons of his conduct, in dispensing the operations of the Spirit of grace in believers, so that the remains of the flesh are not entirely expelled in this life. For, 1. He would,

by this, shew the difference between earth and heaven, the time of warfare and of triumph, the place of toil and of rest, that we may the more earnestly long for our translation out of this valley of sin and misery into the heavenly country, where every thing shall be made perfect; and may, with open arms, embrace death, which will bring us to that perfection; crying out with the apostle, *O! wretched man that I am, who shall deliver me from the body of this death?**

CXXII. 2. He is willing to exercise his people, and accustom them to patience, humility, and fellow-feeling. As in old time, he suffered the Amorites and Philistines to remain in the land of Canaan, for the exercise of the Israelites, to prevent their growing indolent through a slothful ease, and dissolved in too much prosperity and quiet; so, in like manner, he exercises his saints by the remains of the flesh. For nothing teaches them to think more lowly of themselves, than a daily sense of so many infirmities. Nothing is more effectual to bring them to patience, than the constant assaults of those most wicked enemies, from whom, to their considerable grief, they have often experienced blows and wounds. Nothing, in fine, is more adapted to render them more sympathising with respect to the failings of others, both in judging concerning their state, and their general conversation, than the consciousness of their own defects.†

CXXIII. 3. By this means he strongly convinces all, that the salvation of his people is owing only to his most free grace. For who that is conscious of his own infirmities and daily failings, but must be obliged to acknowledge, that he obtains life from God, not as the judge of merits, but as the bestower of pardon? The rigour of the law excluded from the priesthood the blind, the lame, the disjointed in any member, or those

* Rom. vii. 24. † Gal. vi. 1.

who had any such blemish.* What then can we infer, but that the grace of the gospel is unmerited, which admits to the heavenly priesthood, and does not refuse access to the holy of holies made without hands, to those who have far worse disorders of mind? If, notwithstanding such imperfection, it be scarce, if at all possible to banish the arrogance of merits out of the church; what would it be, should we teach the possibility of perfection?

CXXIV. 4. and lastly, It becomes the wisdom of God, to raise his people by degrees to the highest pitch of holiness. As in the creation of the first world, he began with a rude chaos and indigested mass, which, in six successive days, he fashioned into this beautiful frame, till, having given the finishing hand, he rested on the sabbath;† so, in the creation of the new world of grace, beginning with nothing, he gradually leads his people higher and higher, till, on the expiration of this earthly week, on the dawn of the heavenly sabbath, he crowns them at once with holiness and glory.

CXXV. It cannot, indeed, be denied, that sometimes the scripture makes mention of some who are said to be *perfect* even in this life. But it is to be observed, that the term, *perfection*, is not always used in the same sense. For, 1. There is a perfection of *sincerity*, consisting in this, that a man serves God with an unfeigned heart, without any reigning hypocrisy. In this sense it is said of Job, that he was TAM VEIASHAR, *perfect and upright, and one that feared God and eschewed evil.*‡ In the same sense, Hezekiah protests, that he had walked before God *in truth and with a perfect heart, and done what was good in his eyes.*§ 2. There is a perfection of *parts*, and that both *subjective*, with respect to the whole man, in so far as he is *sanc-*

* Lev. xxi. 18. † Gen. ii. 2. ‡ Job i. 1. § Is. xxxviii. 3.

*tified wholly, in spirit, soul, and body ;** and *objective*, with respect to the whole law, when all and every one of the duties prescribed by God are observed without exception. Of this David spoke, Psal. cxix. 128. *I esteem all thy precepts concerning all things to be right ; and I hate every false way.* And it is said of Zacharias and Elisabeth,† that they *walked in all the commandments and ordinances of the Lord blameless.* 3. There is a *comparative* perfection, ascribed to those who are advanced in knowledge, faith, and sanctification, in comparison of those who are still infants and untaught : in which manner John distinguishes *little children, young men,* and *fathers.*‡ In that sense Paul speaks of the *perfect.*§ 4. There is also an *evangelical* perfection, or with a covering of grace, according to which those persons are looked upon as perfect, who sincerely endeavour after perfection ; God, for the sake of Christ, graciously accepting the attempts of a ready mind, and accounting every thing to be done, because what is not done is forgiven. The apostle speaks of this,‖ *For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.* Thus *we are complete in Christ,*¶ his most perfect righteousness covering all our defects. However, this is to be understood in a proper manner : for the judgment of God is always according to truth. He so judges of us and our actions as they are ; and seeing we ourselves and our actions are imperfect, he cannot but judge us to be so too. Thus much we would say agreeable to scripture, that God, on account of the most perfect obedience of Christ, graciously accepts the sincerity of his people, and no less bountifully rewards them, than if their holiness was in every respect complete. 5. and

* 1 Thess. v. 23. † Luke i. 6. ‡ 1 John ii. 12, 13. § 1 Cor. ii. 6. & Phil. iii. 15. ‖ 2 Cor. viii. 12. ¶ Col. ii. 10.

lastly, There is also a perfection of *degrees* by which a person performs all the commands of God, with the full exertion of all his powers, without the least defect, having rooted up every depraved lust. This is what the law of God requires. And this is that perfection which we deny the saints to have in this life, though we willingly allow them all the other kinds above mentioned.

CXXVI. It is certainly true, that, when God enjoins us, by his law, to love him with *our whole heart, soul, and strength*, these expressions denote an absolute perfection, both of degrees and parts. Nor can he require any thing less than the most perfect obedience of man, even of sinful man, as we shewed book i. chap. ix. sect. 12, &c. But when it is said of Josiah,* *And like unto him there was no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses*, this is to be understood in a certain diminutive sense; so as to denote his sincerity, and the beginnings of, and endeavours after, a due perfection, and to signify God's gracious esteem of him in the Messiah. In the same sense, the Jews, in the time of Asa, bound themselves by an oath, to seek the God of their fathers, *with all their heart, and with all their soul*, 2 Chron. xv. 12. All which they are said to have done, ver. 15. But yet none will say, that the Jewish people completely fulfilled all the holiness that the law required, seeing the high places were not taken away out of Israel, ver. 17. And then who will imagine, that the condition of an entirely-perfect obedience was exacted of the descendents of David, before they could come to be partakers of the promises that were given them? yet this the words of God seem naturally to import,† *If thy*

* 2 Kings xxiii. 25. † 1 Kings ii. 4.

children take heed to their way, to walk before me in truth, with all their heart, and with all their soul. And that the commendation given Josiah cannot be taken in its full import, appears from comparing it with 2 Kings xviii. 5. where it is said of Hezekiah, *After him was none like him, among all the kings of Judah, nor any that were before him.* If these words be taken, in both places, in their full import, and are not reconciled by a favorable interpretation, they involve a manifest contradiction. Wherefore it is evident, that, in both places, there is a kind of hyperbole, or the commendation of both kings is not to be understood absolutely, but conditionally, in the order taken for the reformation of the public worship; in which the one may be said, in a different respect, to have done something more than the other.

CXXVII. We beg, indeed, in the Lord's prayer, that God's will may be done in earth, as it is in heaven, in which consists the utmost perfection of piety: nor did the Lord Jesus prescribe to us that part of the prayer in vain: and John says,* *Whatever we ask according to his will, he heareth us:* but yet we cannot infer from hence the absolute perfection of holiness in this life. For the particle *as* does not, in this petition, denote an absolute equality in degrees, but a similitude in the thing, and the manner of it, in the sincerity, readiness, and alacrity of submission to the will of God, as well his commanding as his decreeing will: for it is used, both in the fourth petition, and Matth. v. 48. in the same signification. The godly are indeed allowed, nay are commanded, to aspire to perfection, and to endeavour to come the nearest to it possible: it is also acceptable to God, to express that love of perfection in their prayers: however, seeing God has expressly de-

* 1 John v. 14.

clared, that he does not give his people absolute perfection in this life, it is the duty of all to acquiesce in this disposition of the divine will; nor are they allowed to beg of God, to grant them that perfection here, which they know he has not appointed for this, but for the other life.

CXXVIII. We very well know, that our Lord* speaks of *one sinner that repenteth, and of ninety and nine just persons, which need no repentance.* But neither does this favor the pretended perfection of this life: for there is a twofold repentance. The first universal, whereby the human sinner, who is estranged from the knowledge and worship of God, and all true religion, betakes himself, or turns to God, and to the practice of virtue: the second renewed and particular, to which, as to a sacred anchor, the regenerate themselves are often obliged to have recourse. And of this again there is a threefold difference. For, 1. It is possible, that they who are sanctified, may fall into some grievous sin, which lays them under the necessity of the greatest sorrow, and a very extraordinary degree of repentance. 2. It is also possible, that such may, for a time, fall into a kind of spiritual faintness and listlessness, and, for some space, continue in that *state*, which may expose them to very many sins: from which they are to rise by a renewal of repentance. 3. Should this not be the case, yet, in the very best, there are sins of daily infirmity, cleaving to their actions, words, and thoughts, from which no one, who accurately examines himself, will dare to declare he is free. Now let us apply these distinctions to our present purpose. When our Lord speaks of a sinner causing joy in heaven by his repentance, it is evident, he treats either of that first and universal, or of the renewed repentance from some more grievous

* Luke xv. 7.

fall, and a state not so commendable. This, he says, the just need not, because they have already performed the first; and are solicitously careful, that they be under no necessity of the latter: yet he does not say, that they are free from all necessity of repentance; for though perhaps there may be some just persons, who, for a considerable time, are careful to be kept from more gross sins, or from falling into that sluggish state we have just described, and so not to stand in need of those ways of repentance; yet there is none upon earth, who, on account of his daily failings, is not bound daily to renew his repentance. In a word, what our Lord says comes to this, that there is greater joy in heaven, on account of great sinners, when they are first converted; or for the regenerate, when returning after a shameful backsliding; than for those, in whom, on account of their constant practice of a more strict piety, there is no such remarkable and conspicuous change to be observed.

CXXIX. It might here not improperly be asked, why a greater joy is said to be in heaven for the conversion of one repenting sinner, than for the constancy of ninety-nine persons in holiness; seeing a greater good may justly cause a greater joy; as it is certainly better to have kept a steady course of piety, than to return to the right way, after great backsliding. I answer, 1. That when our Lord made use of parables, and, according to his custom, suited himself to the capacity of his hearers, he spoke of divine things after the manner of men. But it is evident, that when any good comes of a sudden, it causes greater joy, than any other greater good one has, for some time, been in quiet possession of; and that the recovery of things lost more strongly affects the mind, than the uninterrupted keeping of others. The same also in its measure is the case here.

The angels doubtless rejoice, that the just labour after, and press on to happiness; but they have, for a long time, been rescued from the snares of the devil. But when a wicked person is newly delivered from the snares he was in; that conversion, and the salvation of the converted, which was the consequence of it, by how much the more it was unexpected, must also yield so much the greater pleasure. 2. Here our Lord speaks according to the old Jewish divinity. The Jews affirmed, "that when a Hebrew sins, the angels weep:" our Lord says, that, on the conversion of any person, the angels rejoice. The Jews said, "the dignity of the penitent is greater than that of the perfectly-just." And, "In the place where penitents stand, there the perfectly-just stand not." Which testimonies Drusius, and Ludovicus Capellus, and Grotius, have long ago produced. The reason of which is this: because it is more difficult to break off a custom or habit of vice, than, after being brought to a commendable course of life, to go on without stumbling. It yields a greater pleasure, when virtue is so very conspicuous. 3. The glory of the wisdom, power, and mercy of God, and the efficacy of the merits of Christ, shine with greater glory in the conversion of a desperate sinner, than in the preservation of those who walk in the way of righteousness. As therefore the devil is more enraged, when that prey is snatched from him, which he imagined he would have held fast forever; so, in like manner, the angels justly rejoice more, when their and the enemy of their Lord is mortified to such a high degree. 4. And generally those are warmer in the practice of righteousness, who are instigated by the sorrow of a past life. An equable tenor of virtue is mostly more remiss; but they who are suddenly brought over from a very bad to a very

good course, by the powerful arm of God, usually outstrip others by a quicker pace. They dread sin more, who were deeper plunged therein; have a more ardent love for religion, to whom its beauty has more unexpectedly appeared. Andnone prize the grace of God towards them more than those, who know themselves to be the most unworthy of it. And it is not possible, but this sense of so great a love must kindle the most ardent flames of a reciprocal love. As is evident from the example of Paul, and the woman who was a sinner.* All which yield matter of greater joy to the angels.

CXXX. Seeing we have now made a frequent mention of repentance, METANOIA, we will subjoin something concerning the proper signification of this word. The very learned Beza either was the first, or among the first, who observed on Matth. iii. 2. that the term METANOIEIN, is properly never put but to denote a good; and that SOPHRONISMOS is always joined with METANOIA: but that METAMELESTHAI, is expressive of *a solicitude and anxiety after the doing of a thing:* for which the Latins say *pœnitere:* and that it is also used to denote an evil, though simply signifying a kind of solicitude, and DUSARESTOS, *a displicency,* which makes us wish the thing that is done, whether good or bad, to be undone, even though it be out of our power to correct it. Hence he thinks, that METAMELESTHAI is denoted by the Hebrew word NOCHAM, as METANOIEIN, is rather denoted by the word SHUB, whence comes TESHUBAH, *conversion.* Peter therefore, having said,† METANOESATE, *repent,* immediately subjoins, KAI EPISTREPSATE, *and be converted,* in order to explain the former. The same thing Paul does.‡ In this the venerable Beza has been followed by very many

* Luke vii. 40.—48. † Acts iii. 19. ‡ Acts xxvi. 20.

commentators, especially when they treat of the METAMELEIA, repentance of the traitor Judas.

CXXXI. But it may be doubted, whether there is any solid ground for this distinction. For it can neither be deduced from the etymology of either of these terms, nor confirmed by the authority of approved authors, nor proved from the constant style of scripture, nor, in fine, concluded from the corresponding Hebrew terms: which we are now to shew in order.

CXXXII. As to their etymology, *metanoeo* is a word compounded of *meta, after*, and *noeo, I understand*, and, as Henr. Stephanus in his *Thesaurus* translates it, signifies *post intelligo;* and thus it is opposed to the term *pronoeo, ante intelligo.* Very elegantly says Clemens Alexandrinus.* *Ei eph hois hemarten metenoesen, ei sunesin elaben, eph hois eptaise, kai metegno, hopee este, meta tauta egno. Bradeia gar gnosis metanoia.* "If he has repented of his sins, recollected in what he has offended, and acknowledged it, that is, afterwards known it: for *metanoia* is a slow kind of knowledge, that comes after something is done." But *metameleia*, according to its etymology, signifies *solicitude, after having committed, or omitted any thing.* And thus *metanoia*, which is properly an act of the *understanding*, reflecting on itself and its actions, in order of nature goes before *metameleia*, which rather belongs to the *will* and *affections.*

CXXXIII. Both words are so used in the best authors, as indifferently to denote an after sorrow of mind, whether in good or in evil. Hesychius explains *metameleia* by *metanoia.* Suidas in like manner, *metamelei, metanoei.* And in the *Etymologicum Magnum, metamelomai, metanoo, metaginosco*, are used promiscuously. Gomarus on Matth. xi. 20. adduces a remarkable passage from Plu-

* Stromat. lib. ii.

tarch, *peri euthumias*, where he varies the terms, *metameleia*, and *metanoia*, as words of the same signification, and describes *metanoia*, as *daknomenen sun aischune tes psuches, kai kolazomenen huph autes ; remorse and torture to itself, with shame of soul :* which the venerable Beza will have to be appropriated to *metameleia*. Nay, I have observed instances, where *metanoia* denotes a simple displicency : as in Marc Antonin. lib. viii. § 2 ; *kath' hekasten praxin erota seauton, pos moi aute echei, me metanoeso epi aute* ; " In every action, ask thyself, how it affects me, shall I have reason to repent it ?" Ibid. § 10 ; *he metanoia estin epilepsis tis heautou, hos chresimon ti pareikotos :* " Repentance is a kind of reprehension of ourselves, as having omitted something useful." On the contrary, *metameleia* is sometimes of the same signification with *sophronismos, amendment.* In which sense Plutarch said, *panu gar he metameleia soteira daimon,* " Amendment is quite a salutary genius."

CXXXIV. Nor does the scripture-use of these words differ. For even there *metameleia* sometimes denotes a sincere repentance ; as Matth. xxi. 29. *husteron de metameletheis, apelthe, But afterward he repented and went :* and ver. 32. where our Lord upbraided the Jews for not having true repentance, says, *humeis de idontes ou metemelethete husteron, tou pisteusai auto, And ye when ye had seen it, repented not afterward, that ye might believe him :* where *metamelesthai* answers to John's invitation, expressed by *metanoeite.* And on the contrary, *metanoia* sometimes signifies mere sorrow. Thus Christ, Luke xvii. 3. treating of some degree of sorrow for offending a brother, says, *ean metanoese, if he repent ;* and ver. 4. if he shall say, *metanoo, I repent,* I could wish it undone. And Matth. xiii. 41. *metanoeiu* is affirmed of the Ninevites, and their repentance

was external only, not internal; civil, not spiritual; temporary, not persevering.

CXXXV. Besides, it is not universally true, that *metameleia* answers to the Hebrew *nocham*, and *metanoia* to *shub*. For though perhaps the Syriac interpreter of the New Testament renders *metanoo* constantly by *tub*: yet the Septuagint promiscuously translate *nocham* by *metamelesthai* or *metanoein*. I shall single a few examples of each out of many; as 1 Sam. xv. 35. *And the Lord repented (nicham) that he made Saul king.* The LXX. *kai kurios metemelethe.* In ver. 29. of the same chapter, *velo itnnachem*, the LXX. *ou de metanoesei, nor will he repent.* Again, Psal. cx. 4. *velo itnnachem*; the LXX. *kai ou metamelethesetai, and will not repent.* On the contrary, Joel ii. 14. *iashub venicham*: the LXX. *epistrepsei kai metanoesei, he will return and repent.* In like manner, John iii. 9. Jer. iv. 28. and viii. 6. and xxxi. 19. and in very many other places, they have translated *nocham* by *metanoeiu*. Whence it is evident, they thought these Greek words were synonymous.

CXXXVI. To conclude, it cannot be proved from Acts iii. 19. or Acts xxvi. 20. that *metanoia* constantly answers to *teshubah*, as the contrary may be deduced from these passages. For *epistrepsate* expresses the Hebrew, as we have just shewed from Joel ii. 14. As *metanoia* properly denotes the act of the soul recollecting its own actings, so, in order of nature, it goes before conversion, and is justly presupposed thereto by Peter and Paul. Let these hints therefore suffice concerning these words. If any desire more, they may consult Grotius on Matth. xxvii. 3. Scultetus, *Exercitat. Evangelic.* c. 19. Gataker, *advers. Misc.* c. 29. and Suiceri Thesaurus.

CHAP. XIII.

*Of Conservation.**

THOSE to whom God has freely given faith and holiness, he likewise keeps with such solicitous care, that it is impossible for any true believer, totally and finally to fall away from that holiness, when once it is begun, and thereby forfeit the salvation appointed for him: *The Lord is faithful, who shall stablish you, and keep you from evil.*†

II. Conservation *is that gracious work of God, whereby he so keeps the elect, the redeemed, the regenerated, the faithful, and the sanctified, though in themselves weak and apt to fall away, internally by the most powerful efficacy of his Spirit, externally by the means which he has wisely appointed for that purpose, that they shall never quite lose the habits of those graces once infused into them, but be certainly brought, by a steadfast perseverance, to eternal salvation.*

III. They whom God preserves, are *elected* persons, that is, persons appointed, by the immutable counsel of God, not only to some external communion of a national covenant,‡ but to an internal glory.§ They are *redeemed* by Christ; not only bought by *that master of a family*, who obtains very great, though only common benefits for some, and takes them into his family in the capacity of servants; who, *in that great house*, are at

* Though this word is not very commonly used, yet it is of a very extensive signification, and conveys to us the idea, not only of perseverance, but of the manner of it, viz. their preservation by God. Accordingly our author makes perseverance a branch of conservation.

† 2 Thess. iii. 3. ‡ Deut. viii. 6. § Eph. i. 4, 5.

length found to be *vessels to dishonor*,* of whom Peter speaks 2 Pet. ii. 1.; but also redeemed from the bondage of sin, by the precious blood of Christ *the Lord*.† They are *regenerated*: who have not only acquired a name to live, whereby they impose on themselves and others, by some external actions, which resemble the spiritual life ;‡ but who have a principle of spiritual life implanted in them by the Spirit of life, which is in Christ.§ They are *faithful*, or believers, having not only that faith, which consists in a bare assent; nor that called temporary by our Lord, and which has no root; but that which is *unfeigned*,‖ which influences the whole soul, and, being rooted in Christ, brings forth the fruits of holiness. They are *sanctified*, not only by a *federal* holiness, which gives a right to the sacraments in the visible church,¶ nor by that external holiness, whereby one has *escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ*,** while yet they still retain their nasty canine and swinish nature ;†† but by *a true* and *thorough* holiness, whereby righteousness and true holiness are brought into the soul.‡‡

IV. All these things are to be well observed, lest any one should object to us, that either the *covenant-breaking* Israelites, who were really chosen to the communion of an external covenant, but distinguished from those who were *elected to glory*,§§ or the *false prophets*, *who deny the master who bought them*, and who are far different from those, whom not the *master*, but *the Lord* not only *bought* for any kind of benefits, but *redeemed* by his precious blood,‖‖ or those *branches* of Christ, who

* 2 Tim. ii. 20. † 1 Pet. i. 18, 19. ‡ Rev. iii. 1. § Rom. viii. 2. ‖ 1 Tim. i. 5. ¶ 1 Cor. vii. 14. ** 2 Pet. ii. 20. †† Ver 22. ‡‡ Eph. iv. 24. §§ Rom. xi. 7. ‖‖ 1 Pet. i. 18.

abide not in him, but are *cast forth and withered.** For though they may be said to have been in Christ, as to the knowledge and profession of him, and external communion with the church, the mystical body of Christ, and in so far with Christ himself; yet they were always without the quickening communion of Christ, and the nourishment of his vivifying Spirit; or those *temporary believers*, mentioned Matth. xiii. 21. whose faith, though it may be said, in a sense, to be true, because, by a mask of a feigned profession, they do not counterfeit what they have not in their heart, but sincerely profess what they believe concerning Christ; yet this is not that true faith eminently so called, which *knoweth the grace of God in truth*,† and which alone constitutes the true disciples of Christ;‡ or in fine, those who *trample under foot the blood of the covenant, by which they were sanctified.*§ For, if that sanctification is to be referred to those profane men (which yet is not necessary, as we have elsewhere shewn) it is altogether to be understood of a federal, a sacramental, and any external sanctification, such as is also found in the dogs and swine mentioned by Peter. It was proper to premise these things concerning the genuine object of a gracious conservation, because, by this very means, we obviate many objections of adversaries, arising from the improper manner of handling this subject.

V. It is true, elect believers, considered in themselves, and in their internal principles, are weak, and may fall away; nor are they alone sufficient to surmount the assaults of the world and the devil. Indwelling sin, *which easily besets them*,‖ still resides in their members. They are often tempted by the flattering lusts of the flesh.¶ The very habits of ingrafted graces are ex-

* John xv. 6. † Col. i. 6. ‡ John viii. 31. § Heb. x. 29.
‖ Heb. xii. 1. ¶ Gal. v. 17.

ceedingly imperfect in this life; and frequently it happens, that a sort of sloth and drowsiness steals even upon the wise virgins, and the chaste spouse of Christ,* while the devil, that cunning and powerful enemy, watcheth these opportunities of acting, that he might easily bring them under his power, were they left to themselves alone. The perseverance, therefore, of those who are so weak in themselves, is owing partly to the *internal* principle of immortal life, which God has graciously bestowed upon them; and partly to the *external* superadded divine protection, guardianship, and support, which the immutability of the divine covenant causes to be perpetually, though not equally, present with them.

VI. That which God preserves in his people, is the *essence of the spiritual life*, and *the habits* of the *Christian* graces. For as to the *acts*, we really own it to be possible, that a true believer may gradually sink to so torpid a state, in which the activity of that excellent life may seem almost to cease, and himself to be like trees almost killed by a long and severe winter. For the church of God has also its alternate changes of winter and of summer.† Nor is that remarkable prophecy, Jer. xvii. 8. any objection to this assertion, which experience has so often proved, *He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit.* For that promise is not universal, nor the lot of all believers, in whatever spiritual state they may be; seeing it is certain, they are sometimes like a *bruised reed*,‡ which certainly differs very much from such a fruitful tree,

* Matth. xxv. 5. Cant. v. 2. † Cant. ii. 11. ‡ Is. xlii. 3.

Neither by *heat*, and *with-holding of rain*, is here understood *spiritual driness*, arising from restraining that mystical influence, which is the cause of vigour in believers: for, on the contrary, the abundance of that influence is supposed, when this tree is said to be planted *by the waters*, and *to spread out her roots by the river*: whereby is intimated, that it is not without the watering of the stream that washes it, from which the root may draw its juice and sap. The words therefore of God in Jeremiah contain a description of a believer, who, being filled with the grace of the Spirit of God, brings forth the fruits of righteousness most abundantly, in the midst of adversities, and in the want of external things.

VII. We add, that it is possible, a sanctified person may be guilty of some acts, which are directly opposite to spiritual life, and to the habits of Christian graces. And experience, as well as scripture, has proved, that the most eminent men of God have frequently fallen into great and atrocious sins; which not only deserve absolute desertion by God, disinheriting, and spiritual death; but also actually very much grieve the Spirit of grace, wound the spiritual life, and very greatly diminish the assurance of faith: nay would entirely stifle the principle of life, unless, their guilt being taken away by the blood of Christ, his quickening Spirit graciously prevented this their mortal efficacy.

VIII. Nor do we disown, that habits themselves, as to the facility and readiness of acting, are sometimes impaired, and spiritual life itself sometimes undergoes so violent a fainting-fit, as to seem to be just at the point of death. This is thought by some practical writers to have been the case of Heman, when he complained,* *I am afflicted and ready to die from my youth up: while I suffer thy terrors, I am distracted.*

* Psal. lxxxviii. 15.

IX. When therefore we speak of conservation, we mean, that God so continues to cherish, by his gracious influence, the principle of spiritual life once ingrafted, and the habits of Christian graces once bestowed, that though they may be many ways shaken by various temptations, and sometimes by very grievous sins, yet they are never quite extinguished; but afterwards resuming strength, and renewing faith and repentance, they shall at last triumph over all their enemies, and continue steadfast unto death.

X. Neither do we assent to those, who teach, that the salvation of the elect is so secured, that death shall not come upon them, while they are destitute of faith; yet they think, that the spiritual life is sometimes quite destroyed, but may afterwards be restored by some new and singular act of the grace of God; so that they admit a total defect of spiritual life sometimes in the regenerate, but deny equally with us a final. They, are indeed, to be commended, in that they refuse not the certainty of the salvation of the elect; but are to be blamed, in that they would overthrow the stability of faith.

XI. The absurdity of this opinion, not to mention other things, appears from this, that should the believer wholly apostatise from his faith, he would then no longer have any interest in Christ, to whom we are united by faith alone, would return under the power of the devil, become his child, and be entirely excluded the communion of God for that time: which would be effects and indications of the grievous wrath of God towards the believer under the guilt of great wickedness. But now, if the wrath of God could be so great towards his children, while as yet believers, as to deprive them of the faith and right of children; I would ask, after they shall be altogether wicked and enslaved to

the devil, what shall bring them again into favor, that, being anew adopted and restored, they may obtain the gift of faith? for, if he shall be so offended with his own children, as, for their condign punishment, to deprive them of life, and seclude them wholly from the communion of the Lord Jesus, in whom alone he can be reconciled (which yet is not at all suitable to the goodness and clemency of our heavenly Father) there can be no reason given, why he should again receive them into his favor, when they are neither reformed, nor yet lament their past sins, which they cannot do without the preventing grace of God. For on what account could they, who are thus disinherited, be received into favor? No probable cause can be assigned, but the satisfaction and intercession of Christ. But if that can procure the restoration of those, who are already cast out of their Father's house, disinherited, and enslaved to the devil; shall it not rather procure, that they, whose sin is pardoned, shall never be ejected, disinherited, or brought under the power of the devil, but rather be corrected in measure, by their most gracious Father, according to their fault? This is much more probable, and far more becoming God.

XII. The whole adorable TRINITY concurs to that conservation of believers above described. The FATHER has, by a sure and immutable decree, predestinated them to eternal salvation, which we proved at large, chap. iv. sect. 14. & seq. But they cannot obtain salvation, unless they persevere in faith and holiness. Neither can they persevere, unless they are supported by the power of God. Hence Christ himself infers the impossibility of the seduction of the elect, from their election, *They shall shew great signs and wonders, in so much that (if it were possible) they shall deceive the very elect.** It is plain, that the Lord Jesus there

* Matth. xxiv. 14.

treats of the elect after their calling, and being brought to the knowledge of the truth; and speaks not of any seduction whatever, but of that which is total and final; whereby, having forsaken Christ, they give credit to the most false and lying deceivers. He, moreover, foretels, that such would be the efficacy of those false prophets to deceive, that they would not only seduce those, who at least make some slight attempts after faith, but impose on the very elect, if (as it is not) the power of any seduction was so great, as to overthrow the faith of such. But that those words, *if it were possible*, intimate a real impossibility, from the supposition of the divine decree, is evident from this; because if it was possible for any of the elect to be seduced, which our adversaries suppose, it would also happen, according to our Lord's expression, that some of the elect might be actually deceived by the false prophets: which is contrary both to the intention of Christ, to experience, and all sound reasoning.

XIII. Yet our adversaries insist, and pretend, that the phrase, *if it were possible*, does not always denote an absolute impossibility, but often the difficulty of doing a thing; and bring, for that purpose, various places of scripture; as Acts xx. 16. where Paul is said *to have hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.* Rom. xii. 18. *If it be possible, as much as lieth in you, live peaceably with all men.* Gal. iv. 15. *I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me.* Matth. xxvi. 39. *O my Father, if it be possible, let this cup pass from me.*

XIV. But the answer is at hand. 1. If the thing spoken of should really happen, then the expression, *if it be possible*, would denote the great difficulty of executing the same; if it should not, its real impossibility

is then intended. Paul was in doubt, whether it was possible for him, at so great a distance, to be at Jerusalem on the feast-day: which was very difficult, nay impossible, unless he made more than ordinary expedition. It is impossible, considering the great perverseness of mankind, to live always in peace with all men. It was impossible for the Galatians to pluck out their own eyes, and give them to Paul, that they might become his, and be of service to him. They could not pluck out their eyes, unless we both suppose them out of their senses, thus, without advantage to any, to exercise such an act of cruelty on their own body; and Paul to be out of his mind, who, for his own honor, would permit and commend such an action. In fine, it was impossible for that cup to pass from Christ, without his drinking it. Impossible, I say, not absolutely, in which sense Christ says, *O my Father, all things are possible to thee;* but from the supposition of the divine decree, the suretiship he had undertaken, and the prophecies and types by which he was foretold and prefigured. For Christ was to make satisfaction to the utmost farthing. Which satisfaction is represented by his drinking the cup. 2. Should we grant our adversaries, what they strenuously contend for, that *impossible* sometimes denotes what is difficult; and *possible*, what is easy; yet that sense would not suit this passage. For should any transform our Saviour's words thus: "They will shew signs and wonders, so as to deceive (if it might be easily done) the elect themselves;" he would render that most wise sentence impertinent and foolish.

XV. *Secondly*, The Father *gave* believers to Christ* for his *inheritance*, and as a reward and price of his labour.† But the Father will neither suffer the inheritance of his only begotten Son to be alienated, nor him

* John xvii. 6. † Psal. ii. 8.

to lose his purchase. Christ was secure as to this, when he said, *Surely my judgment is with the Lord, and my work with my God:** and, *My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hands:*† that is, neither Satan, nor the world, nor the flesh, which three are the enemies of Christ' sheep, shall ever have so much power, as to make them unwilling to abide under the saving protection of the Father: for they cannot be pulled away against their will. This violent taking them away consists in the alone change of the will. Whence it appears that those persons trifle in a matter of serious importance, who would have this condition understood, viz. unless they willingly depart from God. For the tendency of Christ's discourse is to assure believers, that their enemies shall never be able to make them foolishly steal away from God. We are to attend to Christ's manner of arguing, which runs thus: "I give life to my sheep, nor shall they ever perish, because none can pluck them out of mine, or my Father's hands." But if our adversaries answer be true, that they may cease to be sheep, and of their own accord, by their sins, fly out of his hands, though not plucked out of them; then Christ's reasoning would be weak and inconclusive. It is the greatest absurdity, to restrict these words of Christ to those who have died in the faith; and that the plucking them out of Christ's hand, denotes the detaining them under death and condemnation, and preventing their being raised by Christ from death to eternal life. For, 1. Christ here speaks of the sheep, which hear his voice, and follow him: the voice of a stranger they hear not, but fly from him: all which belong to the state of this life. 2. It is evident, that Christ here comforts believers against those

* Is. xlix. 4. † John x. 29.

temptations, by which they are most of all annoyed. But what believer is much disquieted by the thought, that, when he is dead in the faith of Christ, and his soul is received into the heavenly mansions, he shall be detained under death and condemnation? Who once doubts, but his happiness is then firmly secured? 3. Nothing can be spoken more indigested, than that they who have *died in the faith of Christ, are detained under death and condemnation;* as the babbling apologist for the Remonstrants is pleased to say. What? are those who have died in the faith of Christ under a condemnation, under which they can apprehend they may be detained?

XVI. *Thirdly,* The Father has, by an immutable covenant and testament, promised to take care, that the elect should not fall away from him to their eternal destruction. But to doubt of the faithfulness of God, promising and bequeathing by testament, is blasphemous. To this purpose is Is. liv. 10. *The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.* By which words, God not only in general declares, that he will faithfully adhere to what he has promised in behalf of his children; but intimates the stability of the covenant of grace, which he calls the covenant of peace, beyond the covenant of works. Certainly, God would have performed what he had promised in the covenant of works, provided man had persevered in his obedience; but in the covenant of peace he absolutely promises, that his goodness shall not depart from his covenant-people, because it was that which was to preserve them in holiness, and so to bring them to happiness. And in this sense also it may be said of the new covenant, that it *is better, and established upon better promi-*

ses,* namely, such as are absolute, without depending on any uncertain condition.

XVII. The same thing is more fully inculcated, Jer. xxxii. 38, 39, 40. *And they shall be my people, and I will be their God: And I will give (put within) them one heart and one way, that they may fear me* FOR EVER. *And I will make an* EVERLASTING COVENANT *with them, that* I WILL NOT TURN AWAY FROM THEM TO DO THEM GOOD; *but I will put my fear in their hearts, that* THEY SHALL NOT DEPART FROM ME. The very same thing we have Jer. xxxi. 31, 32, 33. On these testimonies we are to observe, 1. That God here, in explaining his gracious covenant, proposes it by way of *testament*, while he absolutely promises what he is to do, requiring no conditions to be performed by man. 2. That this covenant or testament is said to be perpetual, or everlasting, with an express opposition to another covenant, which depended on a mutable condition, broken by man, and abrogated by God, Jer. xxxi. 32. 3. That there is not only a promise of the constant affection of God towards them, whereby he will never turn away from doing them good, to which promise some condition might be understood; but also of that fear of God, whereby they shall not depart from him. Which being supposed, nothing further can be required. 4. That God says not, he will invite them by his word, by the greatest promises, and by very many benefits, to a constant fear of himself, and thus, by moral suasion, incline their minds, as much as in him lay; which the Remonstrants repeat after the Socinians; but that he would actually, and by the invincible efficacy of his Spirit, put his fear in their hearts; the consequence of which would be, that *they should not*

* Heb. viii. 6.

depart from him. Could this almighty conservation of believers be possibly promised in clearer terms ?

XVIII. *Almighty*, I say : for what we are, *fourthly*, to observe is, that God exerts his supereminent power in the performance of those promises, for their conservation : that power, by which he is *greater than all*, as we just heard our Saviour declaring. Of this Peter speaks, 1 Pet. i. 5. *Who are kept by the power of God (as a garrison) through faith unto salvation, ready to be revealed in the last time.* There Peter testifies, 1. That the elect are kept unto salvation by the power of God. It is not therefore possible, they should perish. 2. He compares that power to a strong garrison, which may not only bravely repulse all external violence, but also easily quell all commotions of intestine rebellion ; for both these are incumbent on soldiers in garrison. 3. He shews the means of their conservation, namely, faith, whereby we cannot be preserved unless it be also preserved in us. Thus far of the Father.

XIX. Now let us take a view of the Son. And, *first*, let us consider, at what rate he purchased the elect : not with gold or silver, but with his precious blood, with dreadful horrors of soul, and tortures of body, with an accursed death, accompanied by the pains of spiritual and eternal death. Can any one think it probable, that Christ would suffer those whom he purchased at so dear a rate, to be taken away from him, and to fall into the power of another, and even of him who is his most enraged enemy ? What ? will not Jesus protect them, who are now become his peculiar property ? Why was he willing to be at such expence for their purchase ? Why are they called LAOS EIS PERIPOIESIN, *a people purchased*, 1 Pet. ii. 9. and LAOS PERIOUSIOS, *a peculiar people*, Tit. ii. 14. ? For PERIPOIESIS and PERIOUSIA are interpretations of the He-

brew word SEGULLAH, which signifies a peculiar treasure, a thing of value, that is, a thing acquired by one's labour and expence, and therefore exempted from all foreign right and power, to be carefully kept by the purchaser, and its loss to be deemed a great detriment and damage. Elegantly says Moses Gerundensis on Exod. xix. 5. "Ye shall be in my hands a purchase, a beloved thing, which one puts not into the hands of another." See what we have more fully said on these words in the preceding chapter, sect. vii. Or can he not keep them, unless they also themselves are willing? But he who could act so powerfully by his inclining efficacy on their will, when beset on every hand by the devil, as with full bent of soul towards him to rest, by faith and love, upon him; why can he not, by the same inclining efficacy, cause them, after having fully tasted his incredible sweetness, to abide with him with a fixed purpose of soul? Nay, he is both willing and able to keep them, and actually does so: *Those that thou gavest me I have kept, and none of them is lost.** From what our Lord adds, *but the son of perdition*, we are not to conclude, that Judas was, in the same manner, given to Christ, as the other apostles were; namely, to be redeemed and saved. For *Christ knew who were his;* had long before known, that Judas was a *devil.*† It is therefore plain, that we cannot conclude, from the ruin of Judas, the perdition of those who are given to Christ to be redeemed, and whom he actually has redeemed with his own blood.

XX. *Secondly*, It is evident, that the Lord Jesus is heard by his Father in all things, especially in those things which he asks, as our intercessor.‡ But he prays the Father for all believers, that *he would keep them from*

* John xvii. 12. † John xiii. 18. John vi. 70. ‡ John xi. 42.

the evil, or evil one.* Our adversaries, by a ridiculous sophistry, endeavour to subvert this invincible argument, by affirming, that Christ has no where prayed for the absolute perseverance of believers in the faith; nay, would not have prayed so earnestly for their perseverance, had God absolutely determined it should be so. This assersion, together with the reason annexed, is very rash and extremely false. It is a rash assersion. For, 1. Where, in this petition of our Lord, is there the least sign of a conditional prayer? It is not for us to frame conditions at our pleasure. And then, 2. What condition is understood, when Christ says, *Keep them from the evil*, or the evil one? Is it this, unless they become willing to join themselves to that evil one? But their conservation consists in this very thing, that they shall be constantly unwilling to do that. 3. The Remonstrants themselves deny not, that Christ prayed for the absolute perseverance of Peter, Luke xxii. 32. But that immunity from defection, which he prayed for in behalf of his disciples, he also prayed for in behalf of all who were to believe by their ministry.† The *reason* they give is most false; because it supposes, that none earnestly prays for what he knows to be certainly decreed by God. The contrary appears in David,‡ *For thou, O Lord, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee.* And in Daniel; who, when he had found from the prophecies of Jeremiah, that the determined period for the Babylonish captivity was seventy years, immediately *set his face unto the Lord God, to seek by prayer and supplication*, that he would do, what Daniel knew from Jeremiah was certainly decreed by God.§ And lastly, in Christ

* John xvii. 15, 20. † John xvii. 20. ‡ 2 Sam. vii. 27, 28, 29.
§ Dan. ix. 3.

himself, who certainly knew, that it was a thing fixed and decreed, that he was to be glorified with the glory which he had with the Father before the world was: and yet with no less earnestness does he ask for that in this very prayer, than he did for the conservation of his own people.*

XXI. *Thirdly*, We have Paul's authority to assert, that Christ Jesus built the church for his own house.† But Christ himself speaks of that building, in order to shew, by the strongest reasons, its impregnable stability,‡ *Upon this rock I will build my church, and the gates of hell shall not prevail against it.* From which place we argue these three ways. 1. The building or house of God consists of *lively stones,*§ *fitly joined together, and compacted by that which every joint supplieth.*‖ But should it happen (which our adversaries pretend it sometimes does) that some lively stones die away, and that the dead are removed from their place; the work would be interrupted, the towering walls totter, and the edifice of the greatest artist be disgraced with many flaws. 2. A house built upon a rock stands secure against all the shocks of storms, streams, and tempests.¶ But what rock is that? Here let that of the apostle directly strike our mind,** *That rock was Christ. Who is a rock save our God?*†† *Yea, there is no* (rock) *God, I know not any.*‡‡ Christ therefore is, at the same time, under a different metaphor, both the architect and the foundation of this house.§§ And seeing he is *the rock of ages,*‖‖ not only because he is from everlasting to everlasting, but also because he gives a blessed eternity and an eternal security to all those who are spiritually united to him; it is not possible, that they should be torn by any vio-

* John xvii. 5. † Heb. iii. 3. ‡ Matth. xvi. 18. § 1 Pet. ii. 5. ‖ Eph. iv. 16. ¶ Matth. vii. 25. ** 1 Cor. x. 4. †† Psal. xviii. 31. ‡‡ Is. xliv. 8. §§ 1 Cor. iii. 11. ‖‖ Is. xii. 4.

lence, or by any stratagem, from that rock on which they are built.

XXII. 3. What our Lord adds is most emphatical, *And the gates of hell shall not prevail against it. Hell*, in Greek HADES, in Hebrew SHEOL, in scripture-style, signifies the *place and state of the dead:* HADES properly signifies, TON AIDE TOPON, the *unseen place*, in which they who are, do not appear: SHEOL denotes that place, in which he who is, is to seek; whom you may seek, but not find. This place the scripture set in the lowermost parts, and oppose it to the high heavens.* Sometimes it signifies not so much a place, as a state; as Gen. xxxvii. 35. where *Jacob* says, *I will go down* SHEOLAH, EIS HADEN, *into the grave (Hades) unto my son mourning;* though he imagined his son was devoured by beasts. In like manner, Ps. xlix. 14. *Like sheep they are laid* LISHEOL, EN HADE, *in the grave* (Hades) who yet are neither laid in a burying-place, nor carried away to a place of eternal torments. It therefore denotes the *state of the dead.* Thus also Theophylact, on Luke xvi. defines it, according to the opinion of many, "the translation of the soul from the state, in which it appears," (namely by its operations) "into that, in which it neither appears nor is seen." Moreover, both the place and the state of the dead may be considered, either with respect to the body, or the soul: and both are called *hell* or *Hades.* Hezekiah spoke of the former, Is. xxxviii. 10. *I shall go to the gates of* (Sheol or Hades) *the grave:* and the sacred writers very frequently. The profane writers place all the souls both of the just and unjust in *Hades.* Diodorus Siculus explains the fabulous figment of Hades, by "the torments of the wicked, and the elysium, or flowery meadows of the pious." And Jamblichus says, "We shall obtain

* Matth. xi. 23.

in Hades, as the wise poets assert, the rewards of virtue." Grotius, on Luke xvi. has collected very much to this purpose. Yet I do not recollect, that the scripture ever place the souls of the righteous in Hades. It therefore remains, that *Sheol* and *Hades*, when applied to the soul, denote a place of torments: and I can see no reason, why some very learned men should deny this. For both Luke xvi. 23. and Prov. v. 5. persuade us of this; where Solomon says of the adulteress, *Her steps take hold on hell.* Her steps are not directed to that which is truly life, but to (Sheol) the place of eternal misery; and Prov. vii. 27. *Her house is the way to hell* (Sheol): compare 1 Cor. iv. 10. and Rev. xxi. 8. where whoremongers are excluded the kingdom of heaven, and thrust into the place which burns with fire and brimstone. To this purpose also is Prov. xv. 24. *The way of life is above to the wise, that he may depart from hell* (Sheol) *beneath:* which the Septuagint translate, HINA EKKLINAS EK TOUHADOU SOTHE, *that declining from hell (Hades) he may be saved.* The wise man's meaning is, that he may ascend to the heavenly mansions, where true life is enjoyed, and never sink down to hell, the place of eternal death. We see then what *hell* signifies in scripture; namely, in general, the state and place of the dead; and more especially the state and place of souls spiritually dead, who are associated with devils.

XXIII. But what mean *the gates of hell?* I think it may be far better learned from scripture than from the expressions used by the profane poets. 1. Gates are the defence of a town, where bands of soldiers, and arms, and whatever may be necessary in sallies for repelling force, are usually kept in readiness. Hence we read of *the gates of the foundation,* 2 Chron. xxiii. 5. which 2 Kings xi. 6. is called, *the gate of retreat,* whi-

ther one may safely retire. 2. In the gates they formerly held courts of justice, Amos v. 15. *Establish judgment in the gate.* 3. In the gates was held the solemn assembly of the citizens, where they deliberated on difficult matters, and the elders gave prudent counsel: hence Ruth iii. 11. *All the city* (gate) *of my people doth know;* that is, the whole assembly, which usually meets in the gate; and Lament. v. 14. *The elders have ceased from the gate.* The gates of hell therefore signify, 1. All the power of death, and of him who hath the dominion of it, that is, the devil. 2. The bloody edicts passed, and cruel sentences of death pronounced, at the instigation of the devil, by the princes and dreaded tyrants of the world, on the confessors of the Christian truth. 3. All the craft and cunning of evil spirits, exciting each other mutually to deceive the godly.

XXIV. It is not to be doubted, but these gates of hell have great strength and power; and yet they shall not *prevail* against the church. No posse of the devil, though ever so strong, though he sallies out with his powers from the gates of hell against believers; no edicts of emperors, kings, and princes, though never so cruel, that are passed against them; no arts and deceits framed in the very counsel of hell, shall be able to subdue and force the saints from their faith in, and union with Christ. And hence it is, that neither death, nor he that hath the power of death, can either bring or detain them under his dominion. This to us seems to be the fullest meaning of that saying.

XXV. *Fourthly,* Christ unites believers to himself, so that he is the head, and they collectively taken are the body; and every one in particular is a member of his body.* From this likewise we have a twofold argument. 1. As it is impossible, any member should

* Eph. v. 23.

be torn from the natural body of Christ, who is now in a state of glory; so it is no less impossible, that any such thing should befal his mystical body. Because as Christ, by the merit of his humiliation, obtained for himself a constant immunity in glory from all harm; so, by the same merit, he also obtained, *that he might present to himself* his whole mystical body *glorious*,* that is, the true church, and each spiritual member thereof. But this he could not do, was any of his members to be wholly cut off. 2. As the animal spirits, which produce motion in the members, by means of the nerves, incessantly flow from the head to the lower parts; so that power and efficacy, wherein spiritual life both consists and is exercised, flows continually from Christ to believers; and though it unequally moves them to produce spiritual actions, he at least preserves that life, and will not suffer it altogether to be stifled.

XXVI. There is no ground to object the instance of David, as if, when he defiled himself by his adultery with Bathsheba, and was joined to her, *he had taken a member of Christ, and made it a member of an harlot*, according to 1 Cor. vi. 15. For, 1. It is certain, that David was neither finally nor totally cut off from Christ. For the spiritual life, which incessantly flowed from Christ, being exceedingly oppressed, and almost stifled with the poison of sin, did, in its appointed time, powerfully exert itself by the evidence of a sincere repentance. Hence he begged of God *not to take his Holy Spirit away from him*,† intimating, that though he was indeed very much grieved and oppressed, yet not quite taken away. 2. Paul's words run thus; ARAS OUN TA MELE TOU CHRISTOU, POIESO PORNES MELE; *Shall I then take the members of Christ, and make them*

* Eph. v. 27. † Psal. li. 1,

the members of an harlot? But the verb ARO does not always signify to *take away*, but to take upon one's self, to attempt or enterprise something therewith. And so the meaning is, Shall I take upon me to put the members of Christ to so vile a use? 3. The apostle does not say, that a person is so estranged from Christ by one act of incontinence, as to become one with the harlot; but speaks of him, who is *joined to an harlot*; being as much inclined towards her, as a husband, by the command of God, towards his lawful spouse. In sum, "he declares the natural consequence of whoredom, and the usual case of those who do not desist from it; but he does not limit the grace and mercy of God; as if he who has joined himself to a harlot, could not, for some time, be continued in union with Christ." These are the words of Ames in his *Antisynodalia, de persever. sanct. c.* 5.

XXVII. The Holy Spirit, by an insurmountable efficacy, taking possession of the hearts of the elect, which was the place Christ had designed for him, and having vanquished and expelled the evil spirit, keeps his throne constantly there alone, and never quite forsakes his habitation: according to what Christ says, John xiv. 16, 17. *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.* This promise was not made to the apostles alone, nor does it treat of that effect of the Spirit only, by which they were rendered infallible, in preaching the Gospel; but regards all believers. For, 1. It is proposed as the fruit of our Lord's ascension to heaven, and of his sacerdotal intercession; the benefit of all which redounds to all the elect. 2. He is not

speaking concerning the Spirit, as the author of infallibility in teaching, which the apostles and some other evangelists had; but as an advocate and comforter, which belongs to all the faithful. 3. They to whom the Spirit is promised, are not distinguished from other believers, as teachers are from the common people; but from the world of reprobates, who neither see nor know the Spirit, and consequently cannot receive him. Nor are we to think, that this continual indwelling of the Spirit is so promised to the whole church, that every member of it cannot claim it to himself: for, by these words, our Lord comforts every one of his disciples in particular; for being grieved for his approaching departure, he gives them the promise of such a presence of the Spirit, that shall never at any time be entirely taken from them. But so long as the Spirit of Christ dwells in any person, so long, it is self-evident, he is Christ's, nor can he belong to the devil. We, indeed, allow, that the Holy Spirit, when he is ill treated and grieved by believers, will sometimes depart, as to the influences of his consolations, and their having cheerfulness in the spiritual life; yet abides with them as the source of their life, and the band of their union with Christ.

XXVIII. Nor is there any reason to object David's prayer, Psal. li. 1. where he so earnestly entreats, that God would not take away his Holy Spirit from him; which he would not have done, had he been assured, he was never taken from the elect. For, 1. We have proved already, sect. 20. the falsehood of that hypothesis; namely, that none prays fervently for what he is well assured will be granted him. 2. After a believer has fallen into so horrid a sin, his faith and his full assurance are usually so much shaken, that he dare not always securely promise himself the continuance of di-

vine grace in that state: hence those sighs, and anxious ejaculations of soul to his God. 3. When David prays, that the Spirit of God may not be taken from him, it may be understood, 1. Of the Spirit of royal wisdom, and military process; of which he had seen a melancholy instance in Saul. 2. Of the prophetic Spirit, which had before spoken by his mouth.* 3. Of that operation of the Spirit, which should prevent his commission of other sins in the administration of government, whereby the wrath of God would be kindled against Israel. 4. Of those motions of the Spirit, whereby he now found his heart pricked, and which he sincerely wished might not be stifled again, but heightened by new accessions, so as to end in a true and solid repentance.

XXIX. The case is different as to what we read, Is. lxiii. 10. *But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them.* For he is not there speaking of elect believers, but of the rebellious Israelites. God had placed among that people his Holy Spirit, who spoke by the prophets, and sanctified the elect. The rebellious resisted that Spirit, rushed upon him like wild beasts, Acts vii. 51. by persecuting the faithful servants of God and his dear children,† Is. lxvi. 5. In this manner, then, *they vexed his Holy Spirit*, who dwelt not in them, but in the prophets and other holy persons; that is, they gave him occasion to do those things which are

* 2 Sam. xxiii. 2.

† *Hear the word of the Lord, ye that tremble at his word, Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified.* The author evidently applies this text of scripture, to make it appear, that nothing is a greater evidence of rebelling against and vexing the Holy Spirit, than the persecuting those in whom he dwells, especially when they pretend to be acted by zeal for the glory of God, John xvi. 2.

the effects of wrath, and which are usually done by him who avengeth the injuries he has received: or, if we may explain it of the Spirit working in those rebels, then it is to be understood of the convictions of natural conscience, excited by the Spirit, which they impiously opposed. Therefore it was, *that he turned to be their enemy*, and rejected that people, and took their kingdom from them, and gave them up to hardness of heart; *and fought against them*, as well externally by his armies, which slew them, and destroyed their city and polity, as internally by terrors and anguish of conscience.* All which is no proof of the total departure of the Holy Spirit from believers.

XXX. As that Spirit continually abides in believers, so he is also in them the spring of eternal life. For he is *the Spirit of life.*† His holy and comfortable energy is the life of the soul: for death reigns in a blind and depraved mind.‡ *This is* LIFE ETERNAL, *to know thee the only true God, and Jesus Christ whom thou hast sent.* Spiritual life consists in knowing, loving, revering the grace and truth of God the Father and of Christ, and in the joy which arises from these: which is called ETERNAL, because, when it is begun in this world, it is carried on by the continual influence of the Spirit, and brought to perfection in the world to come. In another place it is called *a root within*;§ *the anointing which abideth*;‖ *the seed that remaineth*;¶ *a well of water springing up into everlasting life.***

XXXI. The nature of that life which is infused into the elect in regeneration, is far different from that which was in Adam in innocence, though even that was holy, and from the Holy Spirit. For, 1. In that state, man was left to himself, without any promise of the constant

* Deut. xxviii. 63. † Rom. viii. 3. ‡ John xvii. 3. § Matth. xiii. 21. ‖ 1 John ii. 27. ¶ 1 John iii. 9. ** John iv. 14.

inhabitation of the Spirit; such as, we have just proved, the elect have now. 2. That cause which first produced this life, seems also to be the same which makes them persevere therein; but this life is implanted in man, who resists it, and takes pleasure in spiritual death, and sets himself with all his might against God: it is infused, I say, by the invincible efficacy of the Spirit, which Paul has so highly commended.* As therefore that efficacy of the Spirit has, notwithstanding, overcome and subdued those that resisted and opposed his operations; so, in like manner, after he has once settled himself in souls thus vanquished and subdued, he constantly keeps the place he has once occupied; and should any thing arise, either from within, or from without, that should attempt to weaken it; the more violent the attack, the more carefully it will collect its whole force, and prepare for a resistance. And what should retard its progress, when its enemies are now vanquished; seeing nothing could withstand its power, in the beginning, when every thing was against it?

XXXII. Moreover, 3. This life flows from the life of Christ: *Nevertheless, I live; yet not I, but Christ liveth in me.*† Moreover, Christ, by his death, has obtained, that he should live forever: *I am he that liveth, and was dead, and behold, I am alive for evermore.* But Christ lives not only in glory with the Father, as to his person; but also by his Spirit in the elect. The Spirit of life, which residing in him as the fountain, flows from thence to his people; and he is the author of the same glorious life in them, which shall be perfected in their several degrees. And hence he argues from his own to our life: *Because I live, ye shall live also.*‡ This life therefore of Christ in us is different from the life implanted in Adam by creation. For that was given him

* Eph. i. 19. † Gal. ii. 20. ‡ John xiv. 19.

for the trial of his constancy, and might therefore be lost. But after his constancy was at length tried, he might expect a confirmation in a holy and blessed life, as was the case with the blessed angels. Whereas the life of Christ in believers is the fruit of his satisfaction and merits, and therefore must be everlasting and eternal, that he might not lose the pains he had been at: and is to be compared, as to its duration, not with the life of Adam, when in a state of probation, but with that life which he was to obtain, had he happily finished the course of his trial.

XXXIII. That expression of Paul is very memorable, which we have, Col. iii. 3. *Ye are dead*, namely, to the devil, the world, sin, and yourselves, *and your life is hid with Christ in God.* Every word of this sentence is sufficient to prove the perpetuity of this life. *Life* here denotes that holy and blessed energy, or activity of believers, resulting from the communication of the Spirit of Christ, which begins in this life, and is perfected in that which is to come. That life is *hid*, 1. From believers themselves, who do not fully conceive the manner in which the Spirit now worketh in them; and still less that inexplicable knowledge, that perfect holiness, that unshaken love, that unspeakable joy, which is ready to be revealed in the last time.* 2. From the world. For as Christ, who is our life, is not seen by the world; so neither does the world know, how we live in Christ, and Christ in us; but reckons these mysteries of our Christianity, as a kind of melancholy dotage. 3. From the devil;† whose mortal blows and victories can have no access to it. The life

*, 1 Pet. i. 5. 1 John iii. 2.

† A thing may be said to be hid for safety and security, as well as for concealment; and it is with respect to this, that our author here speaks.

of God's children, like a most precious treasure, is laid up in a secret place; from which the evil spirit cannot take it away, neither by open violence, or secret stratagem. In this sense it is said,* *They have consulted against thy hidden ones*, whom thou protectest in thy bosom. This life is hid *with Christ*, to whose care and custody it is entrusted; *who is able to keep that which is committed unto him against that day.*† As Christ therefore, though invisible to the world, actually sits at God's right hand, and will be really revealed; so in like manner, our life is with Christ, and is really kept for us. In fine, the same life is hid *in God*; that is, is contained in the decree and love of God, who, in his own time, will make it manifest, for what end he loved us in Christ. The bosom of God is that most sacred repository, in which that treasure is kept safe.

XXXIV. The same Spirit who is the author of this everlasting life, is the seal wherewith believers are sealed.‡ The apostle compares believers to *an epistle, written not with ink, but with the Spirit of the living God.*§ Now, that epistle contains God's testament. And whenever the elect have received the promises of that testament by a lively faith, then, in some measure, they have the Spirit to write them on their minds. Moreover, God ratifies that inscription with the stamp of his seal. That seal is the Spirit of promise, not only with respect to the extraordinary gifts which formerly abounded in the church (for these were neither conferred on all, nor on true believers only, neither were they an earnest of the heavenly inheritance) but chiefly with respect to saving gifts or graces. It is called *the Spirit of promise*, either because he was promised, or because it is his office to intimate to, write and seal the promises of the gospel upon the hearts of believers. *A seal-*

* Psal. lxxxiii. 3. † 2 Tim. i. 12. ‡ Eph. i. 13. § 2 Cor. iii. 3.

ing is the impression of the image, which is on the seal, upon the thing sealed; whereby we both assure the person to whom we write, of the author thereof, and more strongly confirm the contents of the epistle or testament, so as he may have no doubt about the truth of the thing. This mystical sealing, therefore, by the seal of the Spirit, consists in the effectual communication of that divine light, purity, holiness, righteousness, goodness, blessedness, and joy, which are found in the Holy Spirit. Of which the first lines are drawn at the beginning of regeneration, and this is the writing on the heart by the Spirit. But after faith in Christ comes to be strong and operative, all these things are confirmed, strengthened, increased, and more deeply imprinted by the same Spirit; and in this deeper impression consists the sealing; by the view and sense of which believers have assurance, that they are the children of God.

XXXV. Moreover, this sealing of the Spirit is a proof of the unshaken steadiness of believers; for the apostle himself, with good reason, joins their establishment with this sealing: *He which* STABLISHETH *us with you in Christ, and hath anointed us, is God: who hath also* SEALED *us.** For, 1. The promises of the eternal testament are confirmed and ratified to us by that seal. The wonderful and almost incredible goodness of God shines forth in this matter. He not only promises the elect, that he will never depart from them, but will so order it, that they shall never depart from him. And he likewise ratifies the same in the sacred and inviolable writings of both testaments. But this is not all; for he also engraves the same promises, by the finger of his Spirit, on the hearts of the elect. Nor does he stop here: but he adds the seal of the same Spirit, whereby

* 2 Cor. i. 21, 22.

they are assured, in the highest degree, of the donation of these excellent promises. 2. This sealing denotes a firm and indelible impression of the graces of the Holy Spirit. For who can efface God's own seal, which he has appended to his eternal testament, and deeply impressed on the hearts of his people? 3. By this sealing, the sealed are rendered inviolable or sacred. Thereby God declares, that they are his peculiar property, which he will never suffer to be alienated.*

XXXVI. We cannot here omit that remarkable passage, 2 Tim. ii. 19. *Nevertheless the foundation of God standeth sure, having* THIS SEAL, *The Lord knoweth them that are his: and, Let every one that nameth the name of Christ depart from iniquity.* Chrysostom, by the *sure foundation of God*, understands, "those stedfast souls who stand firm and immoveable." Which exposition is suitable both to this context and to the language of scripture. It is agreeable to this context; for the sure foundation of God is distinguished from those men, who suffered themselves to be drawn aside from the doctrine of the true faith, by the new doctrines and deliriums of deceivers, such as were Hymenæus and Philetus. And it is agreeable to the language of scripture, where the believer is called *an* IESOD NGOLAM, a foundation of ages, or *an everlasting foundation*,† and *a pillar in the temple of God, which shall go no more out*.‡ To this also might be referred, Is. xxviii. 16. where Christ is called PINNATH IIKRATH MUSAD MUSSAD, which may be translated *a precious corner* (corner-stone) *of the surest foundation*. For Christ is the corner-stone of his church, which being built upon a rock, has the surest foundation: therefore the church of the faithful is the foundation. And as none but God can lay such a firm foundation, it is therefore called *the*

* Rev. vii. 3. † Prov. x. 25. ‡ Rev. iii. 12.

*foundation of God. Ye are God's building.** That foundation of God stands *sure*, and unshaken against all temptations. But what is the reason and cause of that stability? Believers have it not of themselves, but from *the seal* of God: of which seal a twofold use is here proposed. 1. To set a mark on the elect, as those who are known to and beloved by God, and on whom he imprints characters, as his peculiar treasure, which he highly esteems and choicely keeps, and as testimonies of his dominion and property. Of this it is said, *The Lord knoweth them that are his.* 2. To impress upon them the likeness of that holiness, which is in the seal, that is, in the Holy Spirit; whereby they are made to be diligently on their guard against iniquity and defection. To this purpose is the caution, *Let every one that nameth the name of Christ, depart from iniquity.* For whoever has this law inscribed within, so that it becomes the proper law of his heart, which he frequently repeats to himself; and as from this he may know, that he is chosen and beloved of God, so he carefully reserves himself for God, to whom he belongs.

XXXVII. In the last place, this Spirit is ARRABON TES KLERONOMIAS HEMON, *the earnest of our inheritance.*† Grotius has learnedly observed on this place, that the word ARRABON (earnest) is not of Greek, but Syriac origin; but we say it is of Hebrew derivation; as appears from Gen. xxxviii. 17. where Tamar asks Arabon, *a pledge of Judah.* It is probable, the Greeks had this word from the Phœnicians, with whom they carried on much commerce. But *arrabo*, an earnest, or, as the Latins express it shorter, *arra*, is a part of the price given beforehand, as an assurance, that the whole should afterwards follow. And Chrysostom says, HO ARRABON MEROS ESTI TOU PANTOS, *an earnest is part*

* 1 Cor. iii. 9. † Eph. i. 14.

of the whole. In like manner, those gifts of the Spirit, of which we have just spoken, are a part of the future happiness, and of the principal thing that is to come after: and they clearly resemble that earnest, which the bridegroom gives to the bride, in testimony of her communion with him in all his possessions. For who will not readily believe, that there is a reference here to the ceremony of betrothing? to which there is certainly an allusion, Hos. i. 21, 22. Moreover, that possession, of which the Spirit is an earnest, is called *the inheritance of the children of God;* because it is perpetual, and never to be alienated from the possessors: whoever has it, has it continually, from the first moment of possession, thro' all the ages of eternity. Therefore we conclude, that it is not possible, that they who have once received the Holy Spirit, can forfeit the heavenly inheritance; because otherwise, which God forbid, the Spirit of truth would be a false and fallacious earnest.

XXXVIII. Thus far we have shewn, that the whole adorable Trinity contribute their part to the conservation of believers: whence it appears, that their salvation is secure under such guardians. Let us now further inquire into the method which God takes for their conservation. First, then, he employs that infinite and *supernatural power*, by which he at first infused the beginning of the spiritual life into elect souls, so that it may be cherished and maintained for ever by no less efficacy than it was at first produced. To this purpose is what we have advanced, *sect.* 18. concerning the power of God displayed in this affair.

XXXIX. But as it becomes God, to deal with a rational creature in a way suitable to its nature; so he superadds to that supernatural power some means, acting morally, as they commonly speak, by which the elect themselves are excited carefully to keep themselves

under God's protection. Here he uses the ministry of his *word*, which *is the incorruptible seed*, and *the word of God, which liveth and abideth for ever.** He sets before them *the excellence of faith* and godliness, thereby *confirming the souls* of his people, and *exhorting them to continue in the faith.*† He gives *the promises* of a great reward to those, and only those who persevere.‡ He subjoins the *threatenings* of a dreadful vengeance against backsliders and apostates ;§ and at times awakens dull and drowsy souls with his chastening rod, and reminds them of their duty ; *Before I was afflicted, I went astray ; but now have I kept thy word.*‖ These admonitions, promises, threatenings, and the like actions of God towards the elect, are so far from giving the least ground to conclude any thing against their perseverance, that, on the contrary, they are powerful means for their conservation.

XL. For when God, by the power of his Spirit, excites the mind attentively to consider these things, a certain holy fear and trembling is produced on man,¶ which stirs him up to be diligently upon his guard against the flesh, the world, the devil, and all their snares, lest, by being imposed upon by their deceits, he should do any thing prejudicial to his own salvation. And should it happen, that he has departed from God by some abominable iniquity ; the sense of the wound he has given his conscience, and which, unless timely cured, must at last issue in eternal death, does not suffer him to be easy till, by renewed repentance, he has returned to God, and obtained, with many tears, the pardon of his sin from his infinite mercy. And as every believer is conscious of his own weakness, therefore,

* 1 Pet. i. 23. † Acts xiv. 22. ‡ Matth. xxiv. 13. Rev. ii. 10, 11. § Ezek. xxxiii. 13, 14, 15. ‖ Psal. cxix. 67. ¶ Phil. ii. 12.

with humble dependence on the assistance of divine grace, he is earnest in devout prayers, for the continual influences of it, in order to his conservation and corroboration; praying, according to our Lord's direction, *Lead us not into temptation, but deliver us from evil.* And in this manner all true believers, being excited and assisted by God, also persevere and preserve themselves: *We know, that whosoever is born of God, sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.** And, indeed, whoever forms a right judgment of the vileness of sin, the torments of hell, and the greatness of divine wrath; whoever has had but the slightest taste of the beauty of religion, the pleasantness of grace, the honor of eternal glory, and the incredible sweetness of the love of God; it is not possible, he should not exclaim; *Lo! they that are far from thee, shall perish; thou hast destroyed all them that go a-whoring from thee: but it is good for me to draw near to God.*† This is *with purpose of heart to cleave to the Lord.*‡

XLI. Hence appears the falsehood of the calumny of our adversaries, that, by this doctrine concerning the almighty conservation of God, a wide door is opened to profaneness and carnal security. That it is highly useful and effectual for the consolation of believers, provided it is true, will not be contradicted even by those who deny it. But nothing can be effectual for the consolation of the saints, which, at the same time, is not effectual for the promoting of holiness. For, in every consolation, there is a demonstration of the beneficent love of God towards the wretched sinner, who is solicitous about his salvation; and the clearer that demonstration of divine love is, and the more particular the application, the stronger also is the consolation. Be-

* 1 John v. 18. † Psal. lxxiii. 2, 28. ‡ Acts xi. 23.

sides, nothing is more powerful for inflaming our hearts with love to God, than the knowledge, sense, and taste of the divine love shed abroad in them. Whoever therefore most amplifies the powerful grace of God in his consolation, which impudence itself will not deny we do, presents to the saints the most powerful motives to divine love, and the consequences thereof.

XLII. But let us more particularly shew, that our doctrine is far more adapted to promote piety, than what our adversaries maintain concerning the unstable happiness of believers. And, *first*, our doctrine doth certainly most of all illustrate the glory of God, which the opposite tends to obscure. We celebrate the infinite *power* of the Deity, whereby he can not only restrain our outward enemies from overthrowing our salvation, but also so fix the wavering disposition of our will, that it may not depart from the constant love of holiness: also his *truth* in the promises of the covenant of grace, on which we safely and securely rely, being assured, that he who hath promised, will also perform: and his *goodness*, whereby he does not altogether reject, or disinherit his children, or cut them off from the communion of Christ, even when they have fallen into some grievous sin, but, by his fatherly chastisements, graciously recovers them from their fall, and stirs them up to repentance: and his *holiness*, to which it is owing, that he hides his face from his children, when, for some time, they seem to give too much way to sin, so that he does not grant them familiar access to himself, nor the influences of his consolations, but rather sharply stings, and thoroughly terrifies their conscience with the sense of his indignation, lest he should appear to be like the sinner, or could bear with sin in his own people, without resentment: and *the efficacy of the merits and intercession of Christ*, whereby he has acquir-

ed and preserves for himself an inheritance never to be alienated. In fine, we celebrate the invincible *power of the Holy Spirit*, who so preserves his mystical temple, that it neither can be destroyed, nor be made an habitation of impure spirits. But as the sum of our religion consists in glorifying God; so that which illustrates the glory of God in this manner, does most of all promote godliness.

XLIII. But as the opposite doctrine separates the immutable bent of the free will to good, from the efficacy of divine grace; as it maintains, that God does not always perform what he has promised; as it will not grant, that God's children, when they fall into some grievous sin, are chastised with rods, but disinherited, and punished by spiritual death; as it asserts, that the impetration of salvation by Christ may be perfect and in every respect complete, though none should happen actually to be saved thereby, and that Christ was not always heard in his prayers; and that the Holy Spirit is sometimes constrained, by the mutability of the human will, to give up his habitation to the evil spirit; the opposite doctrine, I say, must, in many respects, be injurious to the power, truth, and goodness of God the Father, to the merits and intercession of God the Son, and to the invincible efficacy of the Holy Spirit.

XLIV. *Secondly*, Our doctrine is excellently adapted to allure the unconverted, seriously to endeavour after conversion and repentance: for the more sure and stable that good is, which is promised to the penitent, the more effectual is the motive, taken from the consideration of it. The scripture every where dissuades men from searching after the good things of this world, and encourages them to seek those good things, which are spiritual, from this argument, that the former will perish, but the latter endure for ever: *Labour not for*

*the meat which perisheth; but for that meat which endureth unto everlasting life.** *Love not the world: the world passeth away, and the lust thereof: but he that doth the will of God, abideth for ever.*† And indeed, what can be more powerful to excite to repentance than this reflection? "As long as I am distracted with the anxious cares of this life, let my success be ever so great, I can only amass perishing treasures, of which I may perhaps be deprived in this very life, and the remembrance of which shall certainly torment me in the next. But if I diligently pursue the work of my conversion, I shall, from the very first moment of that, obtain that love of God in Christ, from which nothing shall ever be able to separate me again: and the sooner I enjoy that, the sooner I acquire that supreme good, which is possessed without any danger of having my misery renewed."

XLV. But the opposite doctrine is adapted to procrastinate endeavours after repentance. For when it is inculcated on a man, that a child of God by regeneration, after having, for some time, been engaged in the practice of holiness, not only may, but actually has often fallen away, and become a child of the devil, been disinherited by his heavenly Father, and is with greater difficulty renewed to repentance, the further progress he had made in holiness: this thought will easily be entertained by those, who hear of exhortations to repentance, that there is no occasion to press the matter of their conversion so strenuously, in their tender years, lest perhaps, considering the great inconstancy of unstable youth, they be overtaken by some great sin, and their condition be far worse than it was before: that it is more adviseable, to wait for those years (for we gene-

* John vi. 27. † 1 John ii. 15, 17.

rally promise ourselves long life) in which both our judgment is riper, and the mind usually pursues with more constancy, what it has once applied to, enjoying in the mean time the delights of this world. Now, nothing can be more pestilential than this thought, which yet this doctrine suggests.

XLVI. *Thirdly*, Our doctrine is also very powerful to confirm the elect, already converted, in the spiritual life, and to quicken them to the constant practice of religion. Which may be proved various ways. 1. All the arguments which are raised from the possible apostasy of the saints, are taken from the fear of punishment, and the terror of dreadful threatenings; but those taken from God's most powerful conservation, breathe nothing but his love, and the incredible sweetness of divine grace. Moreover, it is certain, that the children of God, *who have not received the spirit of bondage again to fear; but the Spirit of adoption, whereby they cry Abba, Father,** are more powerfully drawn by the chords of love, than driven by the scourge of terror: for *that love of Christ constraineth us*, 2 Cor. v. 14. 2. All our religion is nothing but gratitude: but it is clear, that that person more effectually promotes gratitude, who proves by cogent arguments, that the happiness bestowed from grace, shall be perpetual, by the help of the same grace, than he who maintains, that though it be truly great, yet it may be lost. 3. It is equitable, that the better secured the reward of our duty is, we should be the more diligent in the practice of religion. For the consideration of the reward is among those things, which render the commands of God sweet.† But we assure the faithful worshippers of God, from his own word, that, from their very first entrance on the course of sincere godliness, their reward is sure; calling upon

* Rom. viii. 15. † Psal. xix. 10.

them with the apostle,* *Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know, that your labour is not in vain in the Lord.* But our adversaries unhappily discourage all diligence, while they teach, that we know not, whether our labour shall be in vain, or not, since it is possible we may fall away, and so have all along laboured for nothing.

* 1 Cor. xv. 58.

CHAP. XIV.

Of Glorification.

AS all God's works tend to his glory, so also to the *glorification* of his chosen people. This doubtless is the glory of God, to manifest himself in his elect, to be what he is to himself, the fountain of consummate happiness. When he does this, *he is glorified in his saints, and admired in all them that believe.** Believers exult in this hope of their salvation, which is so connected with the glory of God, that it is called by that very name in the holy scripture: *We rejoice in hope of the glory of God.*† Our glorification is called the glory of God, not only because it comes from, and is freely bestowed on us by God; but also because the magnificence of the divine majesty displays itself no where more illustriously, than in that glorious happiness, which he makes to shine in his beloved people.

II. Some would prove, that we are called to this by God, from 2 Pet. i. 3. *who hath called us to glory and virtue:* but the Greek runs, DIA DOXES KAI ARETES,

* 2 Thess. i. 10. † Rom. v. 2.

by glory and virtue; which may be understood either of our glory and virtue, or of the glory and virtue of God, and of Christ. If we understand it of ours, the meaning will be, that God hath called us to communion with himself, by such a clear display of the glory to be revealed in the saints, and by the proposal of true virtue, which is made in the gospel, that none can be acquainted with it, but must be inflamed with a desire after it. But it will be better to apply them to God, as Peter elsewhere calls them, TAS ARETAS TOU KALESANTOS HEMAS, *the virtues (praises) of him who hath called us.** And some manuscripts have IDIA DOXA KAI ARETE, *his own glory and virtue:* and then the meaning will be, he hath called us by his own glorious virtue: or, what I take to be fullest, the Lord Jesus hath called us *by glory*, while he presents unto us a glory in himself as of the only begotten of the Father; and by *virtue*, while he discovered a life full of every instance of virtue, which, as they are set forth in a preached gospel, clearly shew, that he was the Son of God and Saviour of the world. And thus we keep to the proper signification of the particle DIA, which I have not yet seen proved, by any example, to signify the same as EIS, *to*. Indeed, the venerable Beza adduces Rom. vi. 4. where Christ is said to be raised from the dead, DIA TES DOXES TOU PATROS, that is, says he, *to the glory of the Father*. But such an explication is unnecessary: let us say, as the words bear, *by the glory of the Father*. Which admits a twofold sense, and both of them very agreeable. As first, *by glory* to mean the strength, and glorious power of God, for sometimes the Greek word DOXA, answers to the Hebrew NGODS.† Thus God is said to *have raised Christ* DIA TES DUNAMEOS AUTOU, *by his own power*,‡

* 1 Pet. ii. 9. † Is. xlv. 24. ‡ 1 Cor. vi. 14.

in the same sense. Again, if by glory we understand the display of the divine supereminent excellency, we will say, that Christ was raised by the glory of the Father, because it was for the Father's glory, that the only begotten and righteous Son of God should live a glorious life in himself, and a holy life in his members.

III. But whatever be Peter's meaning, it is evident, we are both *called* and *justified*, in order to glory; and for that end powerfully preserved by God. Paul speaks of our *calling*, 1 Thess. ii. 12. *Who hath called you unto his kingdom and glory.* Of *justification* he says, Rom. viii. 30. *Whom he justified, them he also glorified.* Of *conservation* Peter speaks, 1 Pet. i. 5. *Who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time.*

IV. Glorification is *the gracious act of God, whereby he actually translates his chosen and redeemed people from an unhappy and base, to a happy and glorious state.* And it may be considered, either as *begun in this life*, or as *consummated in the next. The first-fruits of the Spirit*,* who is *the Spirit of glory*,† are even in this life granted to the children of God; not only that by these they might comfort themselves in adversity; but also that, from these, they might in some measure infer, what and how great that future happiness is, which is reserved for them in heaven; and that, having had a foretaste of that great reward they expect, they may be the more cheerful in the course of faith and holiness. Now, these first-fruits consist in the following things.

V. *First*, In that most excellent *holiness*, which is freely bestowed on the elect, and was described chap. xii. For as there is the greatest filthiness in sin, as being contrary to the most just and righteous law of God; so there is in it the greatest vileness and misery, as it

* Rom. viii. 23. † 1 Pet. iv. 14.

makes man most unlike the infinitely glorious and blessed God. Accordingly these two things are conjoined, *They have sinned, and come short of the glory of God;** and sin is called *that shameful thing.*† On the contrary, in righteousness and holiness, there is not only some moral goodness, in so far as they agree with the law and with God, the pattern of them; but also an excellent glory, in so far as there is in them a resemblance of the most blessed God; whom Moses represents as NÆDAR BAKKODÆSH, *magnificent*, or *glorious in holiness.*‡ Accordingly, *the image and glory of God*§ are connected. See what we have said chap. viii. sect. 9. To say nothing now about that incredible sweetness and boldness with God, which the consciousness of sanctification gives those who endeavour after it. On which account David described *the statutes of the Lord*, to be *the rejoicing of the heart; sweeter than honey and the honey-comb.*‖

VI. *Secondly*, In that *vision of God*, with which he honors the saints even in this life. We shall presently hear, that the complete happiness of the life to come consists in the perfect vision of God. That vision, therefore, which is the privilege of believers here, is certainly the beginning of that other. Now, God presents himself here to be seen, 1. *By faith;* which, indeed, is mere darkness, when compared with the light of glory, and, in that respect, is distinguished from *sight*,¶ and said to be the evidence of *things not seen;*** yet it is a clear and shining light, in comparison of the ignorance of unbelievers, *in whom the God of this world hath blinded their minds.*†† Hence Moses is said by faith *to have seen him who is invisible.*‡‡ By faith also, *we all with*

* Rom. iii. 23. † Jer. iii. 24. ‡ Exod. xv. 11. § 1 Cor. xi. 7. ‖ Psal. xix. 8, 10. ¶ 2 Cor. v. 7. ** Heb. xi. 1. †† 2 Cor. iv. 4. ‡‡ Heb. xi. 27.

*open face behold, as in a glass, the glory of the Lord.** Nor does the faith of believers behold the perfections of God only in general, as they are in him; but it likewise beholds them, as belonging to them, and become theirs for the sake of Christ. Which certainly has no small influence on our salvation. He that believes, and by faith views God, and that as his own, not only expects, but already has eternal life; and *through* that very *faith he is saved*,† according to that of our Lord, *Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life.*‡ 2. God is also seen by an *experimental sense* of his goodness, which intimately insinuates itself into the soul, in the holy use of the creatures. So that he not only *knows* by *reasoning* that God is good, not only *believes* it on the *authority* of infallible testimony; but has the experience of it both by sight, sense, and taste, while God himself, by means of his creatures, wonderfully delights the soul. To this purpose is the invitation of the Psalmist,§ *O! taste and see, that the Lord is good.* 3. He is seen still more *immediately*, when he reveals himself to the soul, while deeply engaged in holy meditation, prayer, and other exercises of devotion, as the fountain of life and the source of light; so as wonderfully to affect it with the immediate darting of his rays into it. This, I imagine, was what David desired, when he sought *to behold the beauty of the Lord, and to inquire in his temple.*‖ And this, I am apt to think, he obtained, when he sung, KEN BAKKODÆSH CHAPSITHICHA, *to see thy power and thy glory, so as I have seen thee in the sanctuary.*¶ 4. Something peculiar is at times imparted to sick and dying christians, in whose *imagination* God sometimes draws so distinctly the brightest

* 2 Cor. iii. 18. † Eph. ii. 8. ‡ John v. 24. § Psal. xxxiv. 8.
‖ Psal. xxvii. 4. ¶ Psal. lxiii. 2.

images of heavenly things, that they seem to see them before their eyes; nor are they otherwise affected, than if the things themselves were present before them. The nearer the soul is to heaven, it is also enlightened with the brighter rays of supercelestial light, flowing from him, who, being light itself, dwells in light inaccessible. Of which there are not a few instances in the history of the life and death of godly persons, and very many experiences offer in our daily visitation of the sick. This is a kind of descent of heaven into the soul, before the soul is taken up to heaven.

VII. Maimonides, the wisest among the Jews, seems to have had something to this purpose in his mind, when, in *More Nevochim*, p. 3. c. 51. towards the end, he speaks thus: "The more that the faculties of the body are impaired, and the fire of lust is extinguished, the more is the understanding strengthened, its light increased, the apprehension purified, and the more it rejoices at what it apprehends; so that when the perfect man is arrived at mature age, and just approaching to death, the apprehension, the joy arising from that apprehension, and the love of the thing apprehended, are, in an extraordinary manner, heightened; so that the soul, as it were, is in a state of separation from the body, during the time of that high pleasure. To this our wise men had an eye, while they say, that, at the death of Moses, Aaron, and Miriam, these three died BENESHIKAH, *in the kiss* or *by the kiss*. For, say they, what is said, *So Moses the servant of the Lord died there in the land of Moab*, NGAL PI JEHOVAH, *at the mouth of the Lord*, Deut. xxxiv. 5. which shews, that he died in the act of kissing, BENESHIKAH. And so it is said of Aaron, *at the mouth of the Lord, and he died there*, Numb. xxxiii. 38. They also affirm of Miriam, that she died BENESHIKAH, in the act of kissing: but yet

the scripture does not say of her, *at the mouth of the Lord*, because, being a woman, that parabolical mode of speech was not suitable. But the meaning is, that they died from excessive love, in the pleasure of the apprehension thereof. As to the phrase itself, our wise men borrowed it from the Song of songs, where the apprehension of the Creator, conjoined with the supreme love of God, is called NESHIKOTH, *kissing ; Let him kiss me with the kisses of his mouth*, Cant. i. 2." Thus far that learned Jew.

VIII. *Thirdly, In the gracious possession and enjoyment of God ;* when God himself, according to the promise of his covenant, holds communion with them, and gives them not only to see him, but also to possess and enjoy him in the manner we explained, chap. x. sect. 33. and in this consists salvation : *Happy is the people that is in such a case ; yea, happy is that people whose God is the Lord.** He may justly glory of riches, who is admitted into the possession of such great happiness. *The Lord is the portion of mine inheritance, and of my cup, thou maintainest my lot. The lines are fallen unto me in pleasant places ; yea, I have a goodly heritage.*† But that fruition of God consists in that sweet and frequent delight the soul takes in him as its treasure,‡ in its being enriched with his riches, fed with his plenty, preserved by his power, directed by his wisdom, refreshed by his goodness, and, in fine, filled with his sufficiency : so that he knows of nothing he can desire, besides the perfect fruition of him, of which he has now only the first-fruits. *Blessed is the man whom thou chusest, and causest to approach unto thee, that he may dwell in thy courts : he shall be filled with the goodness of thine house, even of thy holy temple.*§

* Psal. cxlv. 15. † Psal. xvi. 5, 6. ‡ Psal. lxxiii. 28. § Psal. lxv. 4.

IX. *Fourthly*, Such magnificent beginnings of glory beget *all riches of the full assurance of understanding*,* and the firmest certainty of consummate happiness, to be enjoyed in its appointed time. For when one has obtained the first-fruits of the Spirit, and has so many and such evident signs of his communion with God and Christ, why may he not say with Paul? *I know whom I have believed, and I am persuaded, that he is able to keep that which I have committed unto him against that day*;† and again, *I am persuaded, that neither death, nor life—shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*‡ And indeed I know not, whether any thing more delightful and pleasant can be desired in this life, than that full assurance of our faith, which entirely calms the conscience, and delights it with the ineffable sweetness of consolations.

X. *Fifthly*, These so many and so great benefits joined together, beget *a joy unspeakable and full of glory*, whereby Peter testifies, *though now not seeing, yet believing they rejoice.*§ For that God, with whom they have fellowship as their God, is their exceeding joy, EL SIMCHATH GILI, *the God of the joy of their exultation.*‖ Nothing exceeds this joy in efficacy; for it penetrates into the inmost soul, and is alone sufficient to sweeten the most grievous of all afflictions, let them be ever so bitter, and easily dispel the greatest anguish of soul: so that the faithful martyrs of Christ, who had tasted the sweetness of it, have gone, with joy and songs of praise, to the most cruel torments, as to the most sumptuous feasts. Nothing is more pure. For it does not discompose the mind, unless in a salutary, wise, and holy manner; that, having no command of itself, but being full of God, and on the very confines

* Col. ii. 2. † 2 Tim. i. 12. ‡ Rom. viii. 38, 39. § 1 Pet. i. 8. ‖ Psal. xliii. 4.

of heaven, it both favors and speaks above the capacity of a man. The more plentifully one has drank of this spiritual nectar, though he may appear delirious to others, who are unacquainted with those delights, he is the more pure, and wise, and happy. Nothing, in fine, is more constant; *Everlasting joy shall be upon their heads.** *Your heart shall rejoice, and your joy no man taketh from you*, John xvi. 22. If it is not constant as to the second effects, or after acts, as they are called, yet it is so at least as to the foundation and first act. For though God, in this life, according to his infinite wisdom, mixes the communication of his sweetness with much bitterness; yet believers have that in them, which proves the unexhausted fountain of a joy springing forth at times, and of a delight that is afterwards to continue flowing for ever. Nor does God at all times deal out this joy with a sparing hand: he sometimes bestows it in such plenty on his people, that they are almost made to own themselves unable to bear such heavenly delight on earth, and to say with Ephrem Syrus; "Lord, withdraw a little, lest the brittle vial of my heart should burst by the rays of thy favor darting too strongly." If God does so great things for his people in the prison, what will he not do in the palace? If the first-fruits are so plentiful, how abundant will the harvest be?

XI. The glorification of *the future life* has again its several degrees and periods: and is either of *the soul separated* from its body, before the last judgment; or of *the whole man* after the resurrection. We are here to take notice of the gangrene of the Socinian divinity; whose meaning it is hard to come at, these worst of hypocrites are so involved and dark. I shall give their own words, from the *Compendiolum* they themselves

* Is. xxxv. 10.

drew up, and which the venerable Cloppenburg undertook to refute.

XII. "Their sentiments about the state of souls after death are these: That man by death undergoes such a *total dissolution*, as to be altogether *nothing*: unless that his spirit (even as the *spirit* of the *beasts*) like a kind of wind or breath, returns to God, who gave it, Eccl. xii.——because that breath or spirit is a kind of *virtue* or efficacy of him, to whom it returns.——Moreover, they infer from this, that souls after death have *no sensation*; nay, do not, indeed, actually *subsist in themselves, as persons do*." The whole comes to this: 1. Since they contend, that the soul is not a substance, but a kind of virtue and efficacy, as strength, health, wit, skill, and the like; they deny that it any wise subsists of itself. 2. As they say, *it returns to God*, they ascribe nothing to it, but what it has in common with the spirit of beasts; dreaming, namely, of a kind of divine air or breath, a particle of which every man, and every beast, enjoys; by which God inspires, vegetates, and moves their bodies, and which, when it is breathed out at death, he receives, as a kind of virtue or efficacy of his own. 3. However, that return to God hinders not man, *after death, from becoming altogether nothing*, as beasts are nothing after death; only with this difference, that the soul of man is rational, and has the hope of eternal life; such as the souls of the righteous, who will actually live forever. But then they mean that eternal life; which begins at the resurrection, by which the soul as well as the body will be again brought into being; while the souls of the wicked will remain in the same condition with those of the beasts, which are not to be reproduced by any resurrection. 4. Since they deny the souls surviving death to be substances, it is much more evident, that they deny them to be capable

of rewards or punishments: which is downright Epicurism.

XIII. We are therefore to prove these three things in their order: 1. That human souls *truly* survive after death. 2. That they live and think; for that life, which is essential to the soul, consists in these; and consequently they either enjoy the beatific communion of God, with the highest delight, or are tormented with the gnawing worm of conscience, and the horrible expectation of a future judgment, with the utmost pain. 3. That the souls of the righteous (for we now treat of their glory) are immediately, upon their quitting the body, received not only into *heavenly joys*, but also into *heavenly mansions*.

XIV. As to the *first*; that the soul, on being set free from the body, subsists; and that man, after death, is not reduced into nothing, the sacred writings so evidently declare, that scarce any thing can be clearer. The Lord Jesus invincibly proves, that Abraham, Isaac, and Jacob existed, when, long after their death, God declared, that he was *their God*, Matth. xxii. 32. compared with Luke xx. 38. For how could he be *their God*, when themselves had no existence? And if the soul, when separated from the body, could not at all subsist, Paul would have ridiculously doubted, whether he was caught up into the third heaven in the body, or out of the body.* His words also had been vain,† *I have a desire to be dissolved, or depart, and to be with Christ.* Indeed, he says, *to be dissolved*, or depart, and not to be extinguished: nor can we refuse, that he has a being, who is said *to be with Christ.* And how, pray, *are we come not only to myriads of angels*, but also *to the spirits of just men made perfect*, who *are in the heavenly Jerusalem*, if none such existed?‡ To what pur-

* 2 Cor. xii. 2, 3. † Phil. i. 23. ‡ Heb. xii. 23.

pose also is that well-known parable of the rich man and Lazarus, but to acquaint us with the existence of separate souls, and their different conditions?* To what end, those prayers of believers and of Christ himself, by which they commended their departing spirit to God?† In a word, seeing Christ was true man, and in all things like unto his brethren, whom these men reproach as a mere man, I ask, what they think was become of his soul, during the three days of his death? Did it also vanish into thin air, and was Christ really annihilated after his death, till his soul was raised together with his body? One or other of these they must say; either that the soul of Christ was of a quite different nature from ours, which, they assert, can nowise subsist, viz. in a state of separation; and so they contradict Paul, who declares, that *he was in all things like unto his brethren, yet without sin*,‡ or that Christ was annihilated during the three days of his death; and so they contradict Christ himself, who promised the thief, that he should be with him in paradise, immediately upon the death of both.§

XV. The heretics, in like manner, pervert the meaning of the preacher, who says,‖ *Then shall the dust return to the earth, as it was; and the spirit shall return unto God who gave it;* as if that return was nothing but a resolution into God, of I know not what virtue, which they call a particle of divine breath, proceeding from God; almost in such a manner with God, as now received from the body, as it was with him before it removed into the body: which are monstrous opinions! It is contrary as well to the nature of God, as to ours, that either our soul should be any part of God, or God any part of our soul. The meaning of the preacher is

* Luke xvi. † Psal. xxxi. 5. Acts vii. 59. ‡ Heb. ii. 17. and iv. 15. § Luke xxiii. 43. ‖ Eccl. xii. 7.

nowise obscure. After the death of the man, he says, that the condition of the body is quite different from that of the spirit. The body, when deprived of the soul, he calls *dust;* because the union of soul with body is the band, and, as it were, the cement, whereby the parts of the body remain conjoined. After the departure of the soul, the lifeless body, which at first was formed out of the earth, is nothing but a heap of earthly particles, into which also it resolves in process of time. But the condition of the soul is quite different. It dies not, nor is dissolved, as the body; but *goes to God*, as to the Judge, who is to assign it its place, either of reward or punishment. Nay, *it returns to God*, not as if it had actually been with God, before it was infused into the body (for God *formeth the spirit of man within him**) but because, in order of nature and efficiency, it was God's before it was man's: for God gave it to, and made it for man. What Euripides has elegantly said, as quoted by Philo in his book, *de mundi immortalitate*, wonderfully agrees with this saying of the preacher,

Chorei d'opiso, ta men ek gaias
Phunt 'eis gaian, ta d'ap 'aitheriou
Blastonta cones, eis ouranion
Pulon elthe palin.

That is, as Grotius explains it,

Retroque meant, quæ terra dedit,
Iterum in terram. Quod ab æthereo
Venerat ortu, cæleste poli
Repetit templum.

In English thus:

"What springs from earth, goes back to earth again: but what from heaven derives its high pedigree, thither

* Zech. xii. 1.

again returns." Similar to this is that of Epicharmus, *apud Plutarch. ad Apollon.* SUNEKRITHE KAÍ DIEKRITHE KAI APELTHEN OTHEN ELTHE PALIN, GA MEN EIS GAN, PNEUMA D'ANO: "They are joined together, and afterwards separated, and return again from whence they came, earth to earth, the spirit to heaven."

XVI. None should oppose to this testimony, ver. 19. of chap. iii. *I said in my heart, —— That which befalleth the sons of men, befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other; yea, they have one breath, so that a man hath no pre-eminence above a beast; for all is vanity.* For it is evident, that the comparison between man and beast is only made with respect to what is external, and strikes the eye; in as much as man equally with the beasts is deprived of that life, whereby he can enjoy the pleasures of this world. He does not here consider the condition of the next world, which is apprehended by faith. And it is plain, that these words cannot be understood absolutely, but only relatively, as to the privation of animal life, because otherwise man and beast would have the same kind of spirit; and that man has no pre-eminence above the beasts, none who is not out of his senses will affirm, and who, by giving up all pretence to solid reason, has willingly turned himself to a beast.

XVII. When the scripture affirms, that the dead *are no more*,* it does by no means say, that nothing of them survives any more, including even the soul in the same condition; which the adversaries themselves will scarce venture to affirm: but that they are not to be what they were before; namely, living men, consisting of soul and body united; nor *where* they were be-

* Psal. xxxix. 13. Jer. xxxi. 15.

fore, BÆRÆTZ HACHAIIM, *in the land of the living;* and because all their converse with the living is cut off, so that with respect to that intercourse it is much the same, as if they had no existence. See Gen. v. 24.

XVIII. Now let us proceed to what we undertook to prove in *the second place;* that the soul not only survives after death, but also lives, understands and feels, either the favor or vengeance of God. Not only scripture, but even reason should persuade us of this: for the faculty of thinking, in which the life of the soul consists, is so essential thereto, that the soul cannot exist without it. Though we really approve not their way of speaking, who affirm, that the soul is *thought;* yet it is evident, that thought is so essential to a rational soul, that a soul which cannot think, is not indeed to be deemed a soul. And if the soul has lived in the body, without deriving its life from the body; why should it not live, when it is freed from the prison of the body? Will it, when it comes to God, the fountain of life, lose its own life? Nay, on the contrary, the nearer it comes to God, it is agreeable to think, that it will live in a more excellent manner. Some of the Heathen philosophers have spoken much more justly of the soul, than those who are the reproach and disgrace of the Christian name. Plato said the soul was AUTOKINETOS, "self-moving or endowed with spontaneity." Alcinous, *de doctrina Platonis*, has best explained the meaning of that word, c. 25. AUTOKINETON DE PHESI TEN PSUCHEN, HOTI SUMPHUTON ECHEI TEN ZOEN, AIE ENERGOUSAN KATH' AUTEN; "He affirms the soul to be self-moving, because it has a connate life, ever active in itself." Aristotle, in like manner, lib. iii. *de anima, textu septimo,* TO MEN AISTHETIKON OUK ANEU SOMATOS, HO DE NOUS CHORIS-

TOS: "The act of sense is not performed without a body; but the mind is separable therefrom." Also, *textu decimo novo et vicesimo;* CHORISTHEIS DE ESTI MONON TOUTH, HOPER ESTI, KAI TOU TO MONON ATHANATON KAI AIDION: "The soul alone, whatever that be, is separated, and that alone is immortal and eternal." See Vossius *de idololat.* lib. i. c. 10. Thus the philosophers ascribe life to the soul, even in the state of separation, and a faculty of acting independent of the body. But nothing from a mere Heathen can exceed in grandeur, these words of Maximus Tyrius:* "How then shalt thou be able to emerge out of this sea, and obtain a view of God? Then only, and that perfectly, when thou shalt be called by him; which will soon be the case; only tarry thou, and wait, till he call. Old age will presently come, which shall conduct thee thither: death, which cowards, or the faint-hearted deplore, and tremble at its approach, will soon be here. Whoever on the contrary, longs to be joined to God, expects it with joy, receives it with undaunted resolution. And again, *dissert.* 2. 25. HON GAR KALOUSIN HOI POLLOI THANATON, AUTOU TOUTO EN ATHANASIAS ARCHE, KAI GENESIS MELLONTOS BIOU: "What the generality call death, is the very beginning of immortality, and a birth to a future life: while the body, indeed, perishes, by the very law of its nature, and drops in its appointed time;" TES DE PSUCHES EPI TON AUTES TOPON KAI BIOU ANAKALOUMENES, "but souls are recalled to their proper element and life." See also *dissert.* 28. For it would be too tedious to transcribe all.

XIX. But let us take a view of the scripture testimonies. The Lord Jesus expressly declares, that Abraham, Isaac, and Jacob, after death, *do all live unto*

* Dissert. 1.

*God.** Which is not only to be understood of that happy life of the entire compound, which they are to obtain by the resurrection from the dead; but of the blessed life of the soul in a state of separation, which our Lord ascribes to them in the present time. In order to prove the resurrection, he proceeds in this manner; as first, he concludes, that the soul survives and lives, and then from that infers the resurrection of the body: because God's covenant was not made with souls, but with entire persons. And what is clearer than that testimony of Paul,† *And if Christ be in you, the body is dead, because of sin; but the spirit is life, because of righteousness?* He opposes the spirit to the body: to this last he attributes death, as the effect of sin: to the former, life, flowing from the life of Christ, even while the body is dead. Add, that not only Elias, who, without death, was taken up to heaven; but also Moses, who, it is evident, died, appeared to the disciples in discourse with Christ;‡ which could not possibly be without the life of the soul. But what kind of body Moses appeared in, is not for us to determine, as the Holy Ghost is silent about it.

XX. And why had Paul a desire *to depart and to be with Christ*, and thought it *far better* for him?§ why did he judge it *gain to die?*‖ and why are believers, actuated by the same spirit, *willing rather to be absent from the body, and to be present with the Lord*,¶ if, after death, they are to be altogether deprived of that most holy and sweet communion with God in Christ, which they enjoy in this life? Can it be imagined, that believers expected no happiness, but what they were only to obtain at the last day? as Smalcius impertinently talks. But what should oblige them to wish therefore for death,

* Luke xx. 38. † Rom. viii. 10. ‡ Matth. xvii. 3. § Phil. i. 23. ‖ Ver. 21. ¶ 2 Cor. v. 8.

which was to bring them no nearer to that day? Paul longed for death, and reckoned it gain; believers were willing rather to be absent from the body. Say, Smalcius, tell us, why Paul desired it, why believers rather chose it, if they had nothing to expect before the last day? Certainly, death in that case is not any gain, but an inestimable loss, as it deprives them of so many and great blessings, which we so lately described, and brings them no manner of advantage.

XXI. But by what cavil will they elude what is asserted, Rev. xiv. 15. *Blessed are the dead which die in the Lord from hence forth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.* This testimony contains many things. 1. That the dead in the Lord are *blessed.* But to suppose any blessedness without knowledge or feeling, is only for those to affirm, who are destitute of all spiritual knowledge and feeling. 2. That the dead are happy APARTI, from *henceforth:* which is to be understood either of that time, when John heard that voice from heaven, and was ordered to write these things; or of that time when believers die in the Lord. But pray, what new change was introduced in the dead, from that time, in which the revelation was made to John; that the dying should then be happier than those, who, a little before, had died in the Lord? Unless perhaps it be intended to shew, that at what time the everlasting gospel shall be again preached, ver. 6. after convicting Antichrist and purging the church, there will, from that time, be preached and written in the church, what we contend for, concerning the happiness of believers after death, the fiction of a purgatory being quite exploded. But it seems more natural to think, that APARTI, from *thenceforth,* denotes the moment of their death; because from that time the more perfect happiness of their

souls shall commence. 3. That they then *rest from their labours;* which rest consists not in a sleep, that deprives them of all sense; but in a freedom from all vexations, and in the most calm, and never-to-be interrupted participation of the divine glory; and in a word, in a continued serenity of conscience. 4. That *their works follow them;* that is, that they enjoy the free reward of their good actions, which can then, as little as afterwards, be unattended with any sensible feeling of the intelligent soul.

XXII. Nothing more plausible is advanced by our adversaries against this truth, than that reasoning of Paul, by which he proves the resurrection of the dead from this consideration; because otherwise, they who believe in Christ, would to no purpose stand in jeopardy every hour, in vain undergo so many calamities for Christ; and because Christians would of all men be the most miserable.* Certainly, say they, this would be false, should the souls of the righteous, immediately upon death, enjoy the happiness of heaven, and those of the wicked feel the torments of hell: for the former would not bear their calamity in vain; nor the latter pursue the pleasures of the flesh with impunity. And the pious would be much more happy than the wicked, though their bodies should never rise. But it is to be observed, 1. That they whom Paul refutes, did not only deny the resurrection of the body, but also the immortality of the soul; just as the Sadducees did, against whom Christ disputed concerning the resurrection. And this is the reason, why both our Lord and his faithful servant reason in such a manner, as to draw both conclusions at once. This appears from the points which the apostle undertook to refute, ver. 18, 19. *They which are fallen asleep in Christ, are perished. If in*

* 1 Cor. xv. 19, 30, 31, 32.

this life only we have hope in Christ; and ver. 32. *Let us eat and drink, for to-morrow we die.* All which tended to persuade men, that there was nothing after death, either to be feared, or hoped for. If that be true, says the apostle, that all who die perish, if our hope be confined to this life, if the soul neither survives, nor the body is to be raised; in vain are so many calamities undergone for Christ, and Christians of all men are the most miserable: which is not a false or deceitful, but a solid way of reasoning, and worthy of an apostle. 2. As the dangers and calamities, which the apostle here speaks of, principally concern the body, he justly argues, that the body seems to have been in vain employed for the Lord, if it also was not to be raised, in its appointed time, to a participation of the reward: so that no inference can be deduced from this against the immortality of the soul.

XXIII. Let us now, *in the last place*, shew, that when the souls of the godly are separated from the body, they are received not only into *heavenly joys*, but also into *heavenly mansions*. The apostle assures us of this:* *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.* He assigns a two-fold receptacle for the soul; one earthly, that is, the body, in which it resides during this animal life, and from which it departs at death, the other heavenly, which it possesses immediately on quitting the former. For here he speaks of that eternal receptacle for man, which death makes way for, and which is said to be eternal in the heavens. In the *same heavenly Jerusalem* he places the *spirits of just men made perfect;* where are *myriads of angels*, and *Jesus the Mediator of the new covenant.*† In like manner also, *John* saw *a*

* 2 Cor. v. 1. † Heb. xii. 22, 24.

throne set in heaven, and round about the throne four and twenty elders, who are the patriarchs (or representatives) both of the Old and New Testament church, sitting on so many thrones.*

XXIV. Nor are we to doubt, but this was Christ's meaning, when he said to the penitent thief: *Verily I say unto thee, To-day shalt thou be with me in paradise.*† These words are an exact answer to the petition of the thief, who prayed that Christ would *remember him:* Christ answers, I will not only remember thee, as absent, but promise that thou shall be in my presence in everlasting glory: *Thou shalt be with me.* The thief fixed the time, in which he desired his petition might be granted, viz. *When thou comest into thy kingdom.* Christ informed him not only of the *place,* where he was to reign, which he calls *paradise,* that is, the *third heavens,* compare 2 Cor. xii. 2, 4. a very common way, of speaking among the Jews, who place the souls of the godly deceased BEGAN NGEDÆN, *in the garden of Eden;* but also of the *time,* in which he was to enter on his kingdom, *to-day; and it was about the sixth hour,* the noon of the day; before the expiration of which, the death of both intervening, our Lord promised him these joys. But because such a sudden change of condition seemed to be strange and almost incredible, Christ confirms his promise by an asseveration, *Amen,*‡ *verily.* These things are plain. Whereas, on the other hand, the interpretations of our adversaries are strained and foolish. They imagine the words may be thus pointed or distinguished, *I say unto thee to-day, Thou shalt be with me in paradise;* as if Christ did not fix the time, when the thief was to be with him in paradise,

* Rev. iv. 2, 4. † Luke xxiii. 43.

‡ I the Amen, who am truth itself, infallibly assure thee, that what I say unto thee shall come to pass this day.

but only declared the truth of what he promised. And they refer to Deut. xxx. 11, 15, 17, 18. where Moses says, *I command thee this day, &c.* But how weak is this? For, 1. The thief could not be ignorant of the time when Christ said this to him; he did not want to have that inculcated. 2. It is not our Lord's saying *to-day*, but his saying *Amen, verily*, that declares the truth of the promise. 3. *To-day* denotes a time, and answers to the* *when*, which was in the petition of the thief. 4. Maldonat himself looks upon this exposition as insipid and weak: Bellarmine accounts it ridiculous, from the same arguments almost with ours. See *Riveti Catholicus Orthodoxus, quæst.* 60. 5. The phraseology of Moses is of a different nature, *I command thee this day; I denounce unto you this day:* for besides that the words there cannot be otherwise construed, here they both may and ought: Moses there prophesies of things that were to come to pass afterwards, and would have the Israelites mindful of that time, in which he had foretold them in such a prophetical protestation; and therefore *this day* or *to-day*, has a remarkable emphasis in the discourse of Moses; but renders the discourse of Christ, if construed as our adversaries would have it, weak and insipid. Moreover, what they contend for, that the thief understood by *Christ's coming into his kingdom*, his *coming to judge the quick and the dead*, is asserted without any proof; nor will they ever be able to prove it. He had certainly been mistaken, if he imagined, that Christ's kingdom was to be deferred to the last day. Christ had reigned long before, notwithstanding the vain rage of all his enemies. And Christ's kingdom is so far from beginning at the last day, that Paul declares, he will then *deliver up the kingdom to the*

* Lord, remember me, when thou comest into thy kingdom.

*Father.** But a grosser impiety, than any Christian could well be imagined guilty of, is what the heretic subjoins, that, "from all these things, there is not the least pretence to conclude, *that Christ, in any respect, lived after death*, or that other men live after death." These things are blasphemous, and cannot be either read or heard without horror.

XXV. Let us add Luke xvi. 22. *And Lazarus was carried by the angels into Abraham's bosom.* It is the general opinion of the Jews, that God uses the ministry of angels in carrying home the souls of the pious. Thus they relate concerning Moses; that when the moment of his death was come, God said to Gabriel LECHI KECHI LI NISHMATHO SHÆL MOSHÆH, *Go and bring me the soul of Moses.* And Christ confirms the opinion about the ministry of angels by his own authority. But whither was the soul of Lazarus conveyed? *Into Abraham's bosom.* From which expression, it is certainly manifest, that the place and state of the blessed are understood, from the opposition to the place and state of the miserable, in which the rich man was. But the learned are not agreed about the derivation of that metaphor. Some think, that this present life is compared to a tempestuous sea, the condition of the pious soul after death to a calm haven, signified by the term, *bosom.* As in that of Virgil,

Nunc tantum sinus, et statio malefida carinis.

"It is now only a bosom, or bay, and an unsafe harbour."

And James Capellus has observed, that what the Latins called *navem appellere, to bring a ship to land*, the Greeks express by KELLEIU; from which Eustathius

* 1 Cor. xv. 24.

remarks is derived KOLPOS, a bosom, or bay, which is the word that Luke uses here. But Ludov. Capellus thinks, that the bosom of Abraham is an expression borrowed from the custom of parents, who cherish their dear infants in their bosom, in which they also sometimes sweetly rest and sleep: just as the godly are said to sleep, when they die and to rest from their labours: but where can they be said more properly to rest and sleep, than in the bosom of Abraham their spiritual father? For confirming this interpretation, we may add, that little ones, thus tenderly treated, are called by the Greeks ENGKOLPIDIA BREPHE, children in the *bosom*. See also John i. 18. *the only begotten Son, which is in the bosom of the Father*, that is, who is most intimate and familiar with, and extraordinarily beloved by the Father. But, if I mistake not, they explain this expression best, who think, that here, as also Matth. viii. 11. and often elsewhere, eternal happiness is represented under the similitude of some splendid and sumptuous feast. For it was customary, that whoever of the guests was allowed to lean on the bosom of the master of the entertainment, was accounted the most honorable person. Thus John xiii. 23. *There was leaning on his bosom one whom Jesus loved.* Moreover, there is no doubt, but the Jews ascribed to Abraham, the father of their nation, the principal place among the righteous. Here then is denoted the very great honor conferred on Lazarus, who, in that blessed abode, was placed next to Abraham. See Cameron and Grotius on the place. I conclude in the words of Augustine.* "Was you then so very ignorant of this sound and very wholesome article of faith, that souls are judged upon their departure out of the body, before they come to that other judgment, in which they must be judged, at the resti-

* Lib. ii. de origine animæ, c. 4.

tution of their bodies, and that they are either tormented, or glorified, in that very flesh in which they lived? Who has with such obstinacy of mind been so deaf to the gospel, as not to hear, and upon hearing, not to believe these things, in the instance of that poor man, who after death, was carried into Abraham's bosom, and in that of the rich man, who was consigned to eternal torment?" What the opinion of the ancients was concerning the bosom of Abraham, Martyr has with great learning explained at large.*

XXVI. When we ascribe to separate souls, not only a change of state, but also of place, and new habitations or mansions, we speak agreeable to the scriptures, which assign *mansions* and a *place* to heaven,† and *everlasting habitations*,‡ and a *house*.§ Yet we do not think, that souls are in a place in the same manner that bodies are: nor do we conceive, that they consist of some very subtile corpuscles, whose particles are commensurate to the parts of the space, in which they are included. The very learned Parker‖ has given undoubted testimonies, that a great many of the ancients were of this opinion. But we think, that, not only with respect to their external operations, but even as to their substance, they are in that part of the created world, where Christ is bodily present, so as not to be on the earth. We distinguish the essence of the soul, which is a spiritual and immaterial substance, from all its operations whatever, whether internal or external, as an agent is distinguished from its action. Nor do we only inquire about the actions of the soul, in what place they may be exerted, but also about its substance, in what place it may exist. Seeing it ceases not altogether to be, it ought to be somewhere: and as it is

* Classis tertiæ loc. 16. § 7. & seq. † John xiv. 2, 3. ‡ Luke xvi. 9. § 2 Cor. v. 1, 2. ‖ De descensu ad inferos, p. 103, 107.

not infinite, it cannot be every where. It is therefore in some place; for instance, in some part of heaven, or of hell; not indeed locally, as if it had parts commensurate to the parts of space; but in a way suitable to a spiritual nature; so that while it is in this place, it cannot be in another. Nor is it in this place, because it operates therein; but on the contrary, operates in this, and in no other place, because it exists in this place. Hence, the presence of the soul, as to its substance, is, in order of nature, prior to its presence as to its operation. And when the scripture asserts, that souls are in heaven, we are to understand that of their substance, even secluding every consideration of their external operations. We would rather be content with this plain way of speaking, than to say with some, that "the soul considered in itself, without any operation *ad extra*, cannot be conceived to be in any *ubi* or place;" from which it would follow, that if the soul does not operate without itself, it has no *ubi*, and is incapable of every change of place after death. But we don't remember, that any has explained, whether, and what it then operates without itself. Of akin to this is that inference from the subject relating to the condition of the separated soul, "that by heaven and hell, we are only to understand the states of happiness and misery;" which is crude and indigested.

XXVII. We need not be very solicitous about the place of those separate souls, which were soon to be reunited to their bodies, by a miraculous resurrection: nor here give too great a loose to our curiosity: nor venture to *intrude into those things which we have not seen*, Col. ii. 18. The sacred writings say nothing distinctly on that subject. The safest course is to commit those souls to the hands of God; who has wisdom abundant to assign them a proper place of rest for that time, and

of whose goodness and justice we need entertain no apprehension, that he will do them any injustice. This is their glory, this their salvation, that, in whatever place they are, they are still for the glory of God, and in his favor and grace. This is the language of modesty; to determine any thing peremptorily, would be only presumption.

XXVIII. Let us now see, what happiness the souls of the righteous, when they are set free from the body, enjoy in heaven. And *first*, It is their happiness, that they are with God and Christ in glory. *Where I am, there shall also my servant be.** *Father, I will, that they also whom thou hast given me, be with me where I am.*† Believers even here are with Christ by faith and love: *Christ with the Father cometh to them, and manifests himself to them.*‡ And they find an incredible rest to their souls, in that gracious presence of God and of Christ. *It is good for me to draw near to God.*§ But the greatest nearness they are favored with in this life, is mere distance from God, if compared with the future state of the soul; *Whilst we are at home in the body, we are absent from the Lord.*‖ And hence it was that Paul *had a desire to depart, and to be with Christ.*¶

XXIX. *Secondly*, Being in the presence of God, they shall also *see him in the light of glory*. That is, they shall attain to that knowledge of the most blessed God, which shall be sufficient both to perfect and content the understanding; and with respect to this, that vision of God, which is allowed them in this world, is mere darkness and blindness, as we have formerly hinted. Of this vision our Lord speaks, Matth. v. 8. *Blessed are the pure in heart, for they shall see God.* Now, they shall see God, 1. In the works of glory,

* John xii. 26. † John xvii. 24. ‡ John xiv. 21. § Psal. lxxiii. 28. ‖ 2 Cor. v. 6. ¶ Phil. i. 23.

which are now made known in heaven, wherein his most illustrious perfections will shine forth with far greater clearness, than in the works both of nature and grace. 2. In the face of Jesus Christ, whom they will continually contemplate face to face, and very familiarly and intimately know; *that they may behold my glory, which thou hast given me.** 3. More immediately, in himself; so far as man is capable to approach to God; in a degree and measure incomprehensible to us.

XXX. *Thirdly*, This vision of God, who is essential truth, shall be accompanied with the most holy, and, at the same time, the most delightful love of the same God, who is also perfect goodness: nor can it otherwise be. For when the understanding beholds, and, without interruption, contemplates God himself and his most desirable perfections, not in a fallacious appearance, nor with obscure and confused ideas, as here, but in their native light, the holy will cannot but be inflamed with most ardent love to them. That happy soul, besides in the light of God beholding God as the fountain of light, is on every hand surrounded with the flames of divine love, by which it continually gives love for love. And that love makes it feel neither weariness nor uneasiness in the presence, contemplation, and fruition of God; while new pleasures, one after another, arising from the intimate possession of the chief good, supremely beloved, and its unvaried complacency, charm the soul. For that love is not a love of longing, but of fruition, that had long been wished for. And this is that charity, which, the apostle† declares, abides for ever, when even faith and hope are no more.

XXXI. *Fourthly*, To perfect love is conjoined the most perfect conformity of the soul to God, in holiness and glory. If Moses was so favored, that rays of un-

* John xvii. 24. † 1 Cor. xiii. 8.

usual light shone from his face, after his familiar converse with God in the mount, which yet can scarce be compared with that familiarity of intimate access, which the blessed enjoy in heaven; how great, do we think, must that effulgence of divine glory be, which the infinite goodness of God communicates to the souls, who are the objects of his love, and who perfectly love him? What the first-born Son of God is, in a most eminent degree, and in a way altogether peculiar to himself, viz. *the brightness of the Father's glory*,* that also they shall be in their measure; even perfectly, according to that state, though only so far as mere creatures can be, that Jesus *may be the first-born among many brethren*.†

XXXII. *Fifthly*, From all these things taken together, a *joy* arises more than inexpressible, more than glorious; of which that joy we have already described, sect. 5. is but a faint and transient image. For as the blessings of grace are infinitely exceeded by those of glory, so the soul also, in a state of glory, is capable of those that are more excellent, is a far better judge of them, and enjoys them much more perfectly: hence also the joy flowing from them must be much more excellent. In Matth. xxv. 21. it is called, *the joy of the Lord*. Because, 1. It proceeds from, and is freely bestowed by the Lord. 2. It has the Lord for its object: *In thy presence is fulness of joy, at thy right hand there are pleasures for evermore*.‡ 3. and lastly, It is the most excellent, and worthy of the Lord.

XXXIII. There can be no doubt, but the things we have thus far mentioned, are most excellent: yet they are not the complete fulness of that state; nor do they fully contain that abundance of happiness and glory, which the gospel commands us to hope for. And for this reason, the sacred writings frequently put off the

* Heb. i. 3. † Rom. viii. 29. ‡ Psal. xvi. 12.

consummation of our happiness, till the glorious coming of our Lord: as 2 Tim. i. 12. *I am persuaded, that he is able to keep that which I have committed unto him against that day;* and ver. 18. *The Lord grant unto him, that he may find mercy of the Lord in that day.* 2 Tim. iv. 8. *There is laid up for me a crown of righteousness, which the Lord shall give me at that day,* 1 Pet. i. 5. *The salvation ready to be revealed in the last time.* And 1 Pet. v. 4. *When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.* Add Col. iii. 4. and 1 John iii. 2. From these testimonies we are, by no means, to conclude, that the souls of the righteous shall be till then without all sense of happiness; but only, that what they have till then been favored with, is but a kind of prelibation, till the work of salvation shall be in every respect completed. For certainly it cannot be denied, that there is a great difference between that measure of happiness, which the souls of believers enjoy, while they are separated from the body, and that consummation of glory, which is to be revealed at the last day; and that because the happiness of a part is not to be compared with that of the whole; since even that part, which is already received into heaven, has not attained to that perfection which the gospel has promised: as we will presently more fully shew. Hence also, the ancients said, that the souls of believers have indeed a joy, but it is only enjoyed in part; as sinners have a sorrow and a punishment in part, while they are shut up in prison, they are reserved for the coming of the judge; *Auctor quæst. & respons. quæst.* 20. who is said to be Athanasius. And Chrysostom places these souls as in a kind of *porch.* Bernard called it a *hall,** distinguishing three states of men, or of souls; "the first, in the tabernacle; the

* Serm. iii. de sanctis.

second, in the hall; the third, in the house of God." Which, however, is to be understood with caution, not that the souls of believers are out of heaven, and have not the vision of God; but we are to think, that then they will obtain their most perfect happiness, when they shall be re-united to their bodies.

XXXIV. Those things which the last day will contribute to the consummation of happiness, we comprize chiefly under three heads. *First*, The bodies of believers, when raised in glory, shall be restored to their souls. The apostle has fully treated on this subject, 1 Cor. xv. The bodies indeed shall be the same, which believers, as was their duty, tenderly cherished in this life, in which, as in temples dedicated to the most holy God, they glorified God, and often underwent so many afflictions for the cause of Christ and religion. For both the justice of God, the comfort of the godly, and the very term *resurrection*, which can only be applied to what fell by death, do require them to be the same. But though they are to be the same as to substance; yet they shall be so changed as to qualities, that they will seem to be altogether different: *For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory*, 1 Cor. xv. 53, 54. Great therefore shall be the change of the body, but the same subject shall remain. Which the apostle intimates by the term, *this*, as if he had pointed to his own body. And to what purpose is the repetition of the same particle four several times, but to remove all ambiguity, and every cause of hesitation? And in fine, how otherwise can death be said to be *swallowed up in vic-*

tory? Ought it not rather to be said, that death swallowed up our bodies EIS NIKOS, or, as it is in the prophet, LENITZACH, which may also be translated *for ever*, if the same numerical bodies do not rise?

XXXV. Moreover, we cannot here but admire the almost incredible goodness of God. The divine mercy was willing to bless our bodies also with a participation of heavenly felicity. But their present constitution renders them incapable of so great a glory. As herbs and flowers wither and fade by the excessive heat of the radiant sun, so also our bodies, such as we now carry about with us, are unequal to bear the heavenly glory: *Flesh and blood cannot inherit the kingdom of God.** Where flesh and blood do not denote our nature corrupted by sin, but the very substance of the human body, with those infirmities of animal life, which naturally follow it. Our flesh is from blood; blood from meat and drink; and in blood consists that animal life, from which the body is called *animal.*† By flesh and blood therefore is signified the nature of the human body, as it is nourished and preserved in this life, by taking in meat and drink, and by the circulation of the blood. But such flesh and blood is incapable of the heavenly glory. What then? Is God to diminish the heavenly glory, that our body may also be admitted to have some participation of it? By no means. He will rather change the qualities of our body, and of terrestrial make it heavenly, and of animal, spiritual, so as thus to bear a suitable proportion to the glory, wherewith it shall be endowed.‡ But who, while he still remains on this earth, can take in this heavenly language? who can form an idea of such a spiritual body? And yet it is evident from undoubted testimonies of holy writ, that the righteous shall have this granted to them, and we are to

* 1 Cor. xv. 50. † Ver. 44. ‡ Ver. 40, 43.

look for it from our Saviour, the Lord Jesus Christ, *who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself;** that we may *shine forth*, not as to our soul only, but also as to our body, *as the sun in the kingdom of our Father.*†

XXXVI. The *second thing*, in which the last day shall contribute to the consummation of our happiness, is such a great *effulgence of the divine perfections* in the works of glory, that a more illustrious neither the understanding can conceive, nor the heart wish for. Undoubtedly the soul of man, immediately upon its reception into heaven, most distinctly sees very many things in and concerning God, which on earth it understood only by the faint glimmering light of faith: but yet God has postponed the full display of his glory to that day. And therefore that vision of God, which we maintain to belong to the separate soul, though more evident than we can now well conceive, is not yet so perfect, but a greater measure of new light may be superadded. For as knowledge depends most of all on the revelation or discovery of the objects; so that knowledge cannot be brought to its perfection, while a great part of the objects lie concealed. But a great part of the objects in the contemplation of which our mind shall be employed, lie concealed, till a new heaven and a new earth are made, wherein dwelleth righteousness. Indeed, the more illustrious the works of God are, with which the blessed see themselves surrounded, the greater is the pleasure with which they contemplate the glory of God therein. But what more illustrious, than to see this vast universe, delivered from the bondage of corruption, and brought into the glorious liberty of the sons of God, which this created world

* Phil. iii. 21. † Matth. xiii. 43.

with earnest expectation waited for ?* What more noble and divine, than that general judgment, in which they shall hear themselves not only acquitted, their enemies not only condemned, but themselves also appointed to judge angels in Christ their Head ?† What more illustrious, than that general assembly of all the elect, from the beginning of the world to the last day, who, being clothed with heavenly bodies, shall each of them shine as the sun in the kingdom of their Father ? And with what pleasing astonishment may we imagine, the soul will look upon its body, which it formerly knew to be subject only to very many and great infirmities, but shall then behold it glittering with such a blaze of light, as that it may seem, not indeed equal to, but yet greatly resembling the glorious body of Christ ? And as, in all these things, it can admire nothing but the effulgence of the divine glory, may it not be said, while it beholds them, to see God himself in a most eminent manner ? Hence John says,‡ *But we know, that when he shall appear, we shall be like him : for we shall see him as he is.* And David in like manner promises himself, only after the resurrection, that contemplation of God, which gives the most full satisfaction :§ *As for me, I will behold thy face in righteousness : I shall be satisfied, when I awake, with thy likeness.* To this also we are to refer that of Paul ; *For we now see through a glass, darkly ; but then face to face : now I know in part, but then shall I know, even as also I am known ;*‖ that is, in a manner most perfect and altogether divine, a more excellent than which cannot, it seems, be the portion of any creature. For both the object shall be most clearly represented, as well in its most glorious operations, as in its immediate illapse, or entrance into

* Rom. viii. 19, 21. † 1 Cor. vi. 3. ‡ 1 John iii. 2. § Psal. xvii. 15. ‖ 1 Cor. xiii. 12.

the mind, in a manner which at present we cannot explain; and the subject will be disposed in the best manner, in order to behold and observe in God, whatever can complete its happiness.

XXXVII. *Thirdly*, That day shall bring the blessed to that *fruition of God*, which shall be much more perfect and immediate, than whatever they had enjoyed before. As long as there are some believers, who are still in this miserable life; as long as the bodies of the elect, who are departed out of it, are detained in the prison of death, and lie hid in the dust, the saints in heaven cannot be ignorant, that very many remains of that power which sin had gained over man, must still subsist. And consequently something must be wanting to the full perfection of their joy. And seeing the effects and remains of sin are not yet abolished in their own bodies, and in believers not yet made perfect, who together with them are members of the same mystical body; this is the reason, why God does not communicate himself to them, but by the intervention of a Mediator. But by the resurrection, *death itself, which is the last enemy, shall be abolished*,* and *cast into the lake of fire and brimstone*,† never more to have any power but over the enemies of God and of believers. Nor shall there be any member of the whole mystical body of Christ, which shall not be perfectly holy, and absolutely subject to him. And after all the remains and effects of sin shall be entirely destroyed, nothing shall hinder God from communicating himself immediately to men without the intervention of a Mediator, as he does to the holy angels. We are of the opinion, with the best interpreters, that this is the meaning of Paul, in 1 Cor. xv. 28. *And when all things shall be subdued unto him, then shall the Son also himself be subject unto*

* 1 Cor. xv. 26. † Rev. xx. 14.

him, that put all things under him, that God may be all in all.

XXXVIII. To this happiness likewise belongs a boundless and immutable *eternity:* without which it would in reality be no happiness. For no good, how great soever, that one is possessed of with a fear of losing it, can, by its fruition, yield that perfect and solid joy, which is requisite to happiness. Wherefore happiness is called *eternal life,** and *a crown of glory, that fadeth not away,*† and *an incorruptible crown;*‡ and the apostle declares concerning the righteous,§ that they *shall ever be with the Lord.*

XXXIX. Here it is usual to inquire whether there will be any difference of degrees among the blessed. In this question indeed (though we utterly disclaim the proud doctrine of the Romanists concerning the disparity of glory, founded on the inequality of merits) the arguments of those, who think, that God will crown the unequal measure of the gifts of grace with a disparity of gifts of glory, seem more probable to us. To this purpose are those scriptures: Rom. ii. 6. *Who will render to every one according to his deeds;* and 2 Cor. v. 10. *That every one may receive the things done in his body, according to that he hath done.* By which words is not barely signified the quality of the free reward, which shall be granted to the righteous, according to their works; but also the quantity of that reward, answering, in a certain proportion, to their works. Which is expressly explained by the apostle,‖ *He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.* Moreover, that this harvest, and its diversity, or different product, is erroneously confined to this life, appears from com-

* Matth. xxv. 46. Rom. ii. 7. † 1 Pet. v. 4. ‡ 1 Cor. ix. 25.
§ 1 Thess. iv. 17. ‖ 2 Cor. ix. 6.

paring this place with Gal. vi. 8. *He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.* To the same effect is 1 Cor. iii. 8. *He that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labour.* Where it is clearly enough declared, that the proportion of the reward will be adjusted to that of the labour. Nor unlike to this is the discourse concerning the resurrection of the dead, 1 Cor. xv. 40, 41. *There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.* Where, first, the bodies laid aside at death are compared with those assumed at the resurrection: and then, the celestial bodies are said to differ very much in glory from each other. As the sun, moon, and stars are all truly celestial bodies, but greatly unlike in glory. And to what purpose is that distinct mention of sun, moon, and stars, and of the unequal glory of each, if the apostle only intended to teach us the difference of the terrestrial from the celestial bodies, while all the celestial were notwithstanding to have the same degree of glory?

XL. It cannot, it seems, on any pretence, be denied, that at least the principal leaders, patriarchs, prophets, apostles, martyrs, and diligent teachers of the Old and New Testament church shall have some greater degree of glory assigned them. What was said to the apostles, was not said to all, *When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.** The meaning of these words, if I can form any judgment,

* Matth. xix. 28.

the illustrious Grotius has best of all explained. It is, as if our Lord had said, You shall occupy the next place of honor to me your King. *To judge* here denotes, to be set over, or to preside, by a metalepsis, because generally presidents are employed in passing sentence. Whence a *presidentiship* or province is called by the Hebrews MEDINAH.* The metaphor is taken from the ancient state of the kingdom of Israel, in which the phylarchæ, or heads of the tribes, stood in the next degree to the royal majesty, and are supposed to have sat by the king's throne, in chairs of state, in the public assemblies. But to confine this glory of the apostles within the limits of the church militant in such a manner, that in the triumphant, where they have the full reward of their labours, they shall quit their thrones, seems repugnant to reason: nor does it agree with John's vision, who saw in heaven four and twenty thrones, and twenty-four elders sitting on them, that is, the patriarchs of the Old and New Testament church, *clothed in white raiment, and having on their heads crowns of gold.*† And these things are so evident, that those persons, who, in other respects, contradict the disparity of celestial glory, own, that we are to distinguish between that happiness, which shall be the portion of believers as believers, and the commendation, which, in the last day, shall be given to every one, in proportion to the diligence and success he shall have laboured in promoting the kingdom of Christ, and which, it seems, is to be unequally distributed. But because it is a glorious thing, to obtain such a commendation from the mouth of Christ, and the memory of that testimony shall for ever abide in the minds of believers; they cannot deny, but in the kingdom of heaven a disparity of degrees in that kind of glory may be admitted

* Gen. xlix. 16. Zech. iii. 7. † Rev. iv. 4.

to take place among the blessed. For certainly it is not to be thought, that then there will be many servants of Christ, who may, in that respect, be compared with the apostle Paul. See *Theses Amyraldi de vita æterna*, § 34.

XLI. The apostle John seems to have given a check to other things, which are too curiously made the matter of enquiry, concerning the condition or state of the future world, when he said, *Beloved, now are we the sons of God; and it doth not yet appear, what we shall be.** It is then more prudent and pious to endeavour to become hereafter partakers of that glorious life, than to gratify an itch of curiosity with insipid and vain speculations. This, however, we may look upon as a certain truth, that *eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive, the things which God hath prepared for them that love him.*†

* 1 John iii. 2. † 1 Cor. ii. 9.

THE

OECONOMY

OF THE

DIVINE COVENANTS.

BOOK IV.

CHAP. I.

Of the Doctrine of Salvation in the first Age of the World.

WE have thus far explained those benefits, that are *essential to the covenant of grace.* Let us now more particularly take a view of the two *Oeconomies,* or the different dispensations, under which that covenant was administered. And here, according to the plan laid down chap. iii. of the preceding book, we are more accurately to explain, first, the nature of the *Old Testament,* and then, that of the *New.* In the *Old,* we will distinctly consider *four* principal points. I. The doctrine concerning the common salvation, as there laid down. II. The benefits or privileges of that testament. III. Its defects, or, according to Paul,* *the weakness and unprofitableness thereof,* on account of which that covenant was not *faultless.*† IV. Its abrogation. The *doctrine,* again, may be considered, as expressed by *words,* figured by *types,* and ratified by *sacraments.*

* Heb. vii. 18. † Heb. viii. 7.

II. Divine compassion published to wretched man, immediately upon his fall, the first doctrine of grace; in such a manner, indeed, as in few words, and those almost enigmatical, summarily to contain the whole gospel. We have that first promise Gen. iii. 14, 15. *And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* Luther long ago complained, that none of the ancient fathers and bishops, who were men eminent for knowledge and piety, had explained this passage as it deserved. Their successors ought to use the greater diligence to do it with the more care: which several very learned interpreters have indeed happily effected. Treading in their footsteps, we shall make it appear, that the principal articles of the gospel-doctrine are summarily contained in this text.

III. We suppose, that the *devil* is condemned by this sentence, to whom the Lord addresses himself under the appellation of the *serpent*, because he had abused that animal in order to deceive man. For it is dull and trifling to restrict that magnificent speech of the Deity, as if it had its full accomplishment in that animal alone; for besides that it might seem unbecoming the Supreme Being, to address a brute beast, void of all reason, in such pomp of language, many things said here to the serpent, if interpreted literally, are natural to that beast; as *to go upon his belly* and *eat dust*. For we are not to affirm without scripture, that the serpent, as the Jews vainly dream, went on feet, or walked erect, or had other food formerly, different from what it has now: nor to imagine, that serpents now feed only

on dust; seeing Aristotle reckons them among the PAMPHAGOI, or *omnivorous*, that eat all kinds of things, and testifies, that they eat both flesh and herbs, and *that of all animals, they are fond of the nicest delicacies*. *Dust* is said to be *the serpent's food;* because, since it creeps upon the ground, it cannot but take dust into its mouth, along with its other food. Just as David complains in his mourning, that *he ate ashes like bread;** for, while he lay on his face in the ashes, he eat the bread that was thrown to him on the ground. Moreover, what is here said of the serpent going on the belly and eating dust, is common to many kinds of worms, as the very learned Bochart has shewn.† But how could that be a curse to the serpent, which is natural to other animals, whom Satan never abused in this manner? And then its being detestable to man, is owing to its dangerous poison, which it also has in common with other beasts; who, after sin, became a horror and dread to man. But some serpents are commended for their philanthropy, or love to men. See Vossius *do origin. idololat.* lib. 6. c. 58. Some also are fit to be eaten, and accounted a royal dainty.‡ In a word, it is of no great consequence to man, whether any animal goes on its feet, or on its belly; whether it feeds on herbs, or flesh, or dust. But certain it is, that, by this condemnation of the serpent, God intended to comfort our first parents in their wretched estate. To what purpose then is it to interpret the words in such a manner, as to yield very little or no comfort at all to man, who now seriously deplored his own unhappiness?

IV. But the principal consideration is, that the scripture expressly calls the devil, OPHIN, *the serpent*,§ and TON OPHIN TON ARCHAION, *the old serpent*;‖ and

* Psal. cii. 9. † Hierozoic. l. 1. c. 4. ‡ Ibid. c. 62. § 2 Cor. xi. 3. ‖ Rev. xii. 9.

his defeat is called *the bruising him under our feet.** And though we grant, that both these things were primarily and literally said to the animal, the instrument which Satan spoke by; yet it is evident from the nature of the thing, that both might and ought rather to be said to the principal seducer. For, as Chrysostom argues well, "if the instrument experienced such a degree of indignation; what punishment can we probably imagine the devil incurred?"

V. Nor can it be objected, that what is said to the serpent, *all the days of thy life*, cannot be applied to Satan, who, it is evident, is an immortal and never-ceasing spirit. For even Satan has a peculiar death reserved for him; namely, the judgment of the last day; in which he, together with death, will be thrown into the lake of fire and brimstone.† The devil lives, when he works effectually in the children of disobedience, and thereby shews himself to be KOSMOKRATORA, *the prince of this world.* He shall die, when he will no longer be able to use any of his instruments in or against the kingdom of God. Thus the Lord Jesus *stills the enemy and the avenger*,‡ and *destroys him that had the power of death*.§ The days, therefore, of the devil's life are those antecedent to the last judgment; which yields us an useful doctrine, as we shall presently see.

VI. But God was pleased to pronounce those words, which are the source of all consolation to wretched man, against the devil, in the presence and hearing of man. 1. To mortify that wicked and arrogant spirit, who was constrained to hear his own condemnation, in the presence of such weak feeble creatures, whom he had so easily brought under his power, and over whom he thought to domineer for ever. 2. That he might revive and charm our first parents, with the sweetest consola-

* Rom. xvi. 19. † Rev. xx. 10. ‡ Psal. viii. 2. § Heb. ii. 14.

tions, to whom not only that just vengeance ought to be most acceptable, which God promised to take of their enemy; but who also, in the condemnation of the devil, heard their own absolution. 3. To shew, that this sentence had the nature of a last or unchangeable will. For as God, by a peremptory and irrevocable sentence, condemns, without farther inquiry, the devil, when he was taken in the very fact, which he could neither deny, nor transfer to another: so those blessings or privileges, which are made over to the elect in this condemnation of the devil, are made over to them, by the last and immutable will of God, which does not depend on any uncertain condition.

VII. Now let us take a more distinct view of the things contained in this sentence. And they are the following: I. The *blessings*, or benefits promised to man. II. The *author* of those good things. III. Their *meritorious cause*. IV. The *manner of acquisition*. V. The *heirs*. VI. The *mean* of acquisition.

VIII. The *evils* which God pronounces against the serpent, are so many *benefits*, or blessings to man: and they are four. The *first* is the *curse of the serpent; Because thou hast done this, thou art cursed above all cattle, and above every beast of the field.* All beasts are subject to destruction: *Natural brute beasts, made to be taken and destroyed.** And it is for man's sin, that beasts, as the property of man, are made more miserable: for they cannot be excluded from being a part of this world, which is not willingly subject to vanity,† and among them there are those called *evil beasts*. But the curse threatened against the serpent, is such as renders him inferior to, viler and more miserable than, all beasts: importing, 1. An invincible folly and malice; so that he can neither be wise nor good: worse

* 2 Pet. ii. 12. † Rom. viii. 20.

than a *horse or mule, which have no understanding.** 2. The very worst degree of vileness, whereby he, who impiously attempted to be equal to God, and seemed to have acquired a dominion over man, the noblest of God's creatures, is depressed below the beasts of burthen. 3. A state of never-ending misery. The beasts die and perish, and never come into judgment. But the serpent, accursed above the beasts, cannot escape judgment: *Everlasting fire is prepared for the devil and his angels.*† It could not but be acceptable to man, to hear that sentence pronounced, by which that enemy, who had made him obnoxious, is himself doomed to be accursed.

IX. The *second* benefit is the *destruction of his power;* expressed by three several phrases. The first, *Upon thy belly shalt thou go;* that is, thou shalt be constrained to creep on the ground, nor suffered any longer to fly at man, twist thyself round him, and kill him with thy envenomed embraces. Pareus says judiciously: "He himself is also forced to creep on his breast; because being once thrown headlong down from heaven, he is now condemned to creep for ever on the ground amidst earthly filth, nor able any more to raise his head to heaven. Thus Rev. xii. 9. the judgment of the old serpent, the devil, by which he is now bound fast, is called his casting out into the earth; where, in a hostile manner, he persecutes, but cannot overpower the woman."

X. The other expression, *Dust shalt thou eat,* doubtless denotes a state of the greatest degradation. For the scripture-phrase, *to lick the dust,* is applied to conquered enemies, who lie prostrate at the conqueror's feet: *His enemies shall like the dust;*‡ *They shall lick the*

* Psal. xxxii. 9. † Matth. xxv. 41. ‡ Psal. lxxii. 9.

*dust like a serpent ;** *They shall bow down to thee with their face towards the earth, and lick up the dust of thy feet.*† But there seems a much greater emphasis in these words, when the serpent is commanded *to eat dust ;* as also when it is said, *And dust shall be the serpent's meat.*‡ Which, if I mistake not, signifies in general three things. 1. The restraining the devil's power to earthly-minded men, who are glued to the earth, and seek their good and happiness in earthly things. Those alone he shall be able to devour, without having any right over others. And this tends much to the great benefit of the church. For when the wicked are devoured by the devil, offences are removed out of the way of righteousness, the church is delivered from their vexations, and Satan's kingdom diminished in this world. 2. As to the elect, it signifies the restricting the power of the devil to their body, which, on account of sin, is said to be dust, and to return to dust. That body the devil will devour, that is, bring down to death and keep under the power thereof, till the resurrection: he shall have no power over the souls of the elect. And even that destruction of the dusty body is of benefit to believers: for at the same time the old man is destroyed, who had hitherto harboured in their members. 3. It denotes that wicked pleasure, which the devil takes in drawing the reprobate to sin, and consequently to eternal destruction, and in vexing the godly as much as he can. It was the *meat*, that is, the delight, of the Lord Jesus, *to do the will of him that sent him*, and to turn men to God.§ On the contrary, it is the delight of Satan to push on the wicked to evil, and to vex the beloved children of God. Which as it is the greatest wickedness, so also the highest degree of misery.

* Micah vii. 17. † Is. xlix. 23. ‡ Is. lxv. 25.
§ John iv. 34.

XI. Lest any one should hiss this exposition off the stage, as if it was new and never heard of before, I shall subjoin the comments of Fagius and Pareus. Fagius writes thus: "If we now, as we certainly ought, refer these things to that spiritual serpent, I mean Satan, whom the Hebrews call NACHASH KADMONI, *the old serpent*, who acted in the serpent, a brute animal, as in an instrument, they signify, that this our old crafty enemy, who before walked as it were in state, is now thrown down and confounded; *to eat dust*, signifies to consume earthly-minded men, who are enslaved to their affections. Satan is a spirit, such therefore must be his food; here are sins to stay his hunger. For as the serpent creeps on the earth, lives on the earth, broods on the earth; so the disposition of Satan is to entice men to the earth, to hurry them to earthly things, and draw them aside from those that are heavenly." Thus far Fagius: from whom Pareus does not greatly differ. His words are these: "He is also condemned to eat earth, that is, to feed on the earthly nastiness of vice and wickedness, as the filthy swine feed on excrements. Which that impure spirit does, when he not only pollutes and delights himself with the defilements of the world, as swine with wallowing in the mire; but also plunges the reprobate into the same, and destroys them with himself: this is Satan's sweetest food. For wherewith any one is delighted, that he accounts his meat and his pleasure; according to that saying, *Envy is the best food:* again, *Envy feeds on the living*, &c. Augustine advances no unelegant doctrine, where he says, *The sinner is earth; the sinner therefore is given up to the devil for food.* Let us not be earth, if we would not be devoured by the serpent." Thus far Pareus. Ambrose, *lib.* 1. *de pœnitentia, c.* 13. quoted by Rivet,

Exerc. 35. *in Gen.* explains dust by the flesh of man, and maintains, that the devil is permitted by God to feed on this flesh, that is, to torment and tear the bodies of believers, but not to have any power over the soul.

XII. The third expression, by which the destruction of the devil is set forth, is *the bruising his head.* In the head of the serpent are his poison, craft, strength, and life. The head of the serpent therefore signifies the crafty subtilty of the devil, his venomous power, and all that tyrannical dominion, which, by sin, he has acquired over man. The bruising his head is the abolishing of all his power, according to the apostle's explication,* *And the God of peace shall bruise Satan under your feet shortly.* The symbol of this bruising was that extraordinary power granted to the disciples of Christ, mentioned Luke x. 19. *Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.* And Mark xvi. 18. *they shall take up serpents;* namely, without being hurt, as appears from the history of Paul, Acts xxviii. 5. Which power of depriving serpents of their venom, and of bruising their heads without harm, Tertullian, as quoted by Grotius on Luke x. 19. testifies was not quite extinct in his time among Christians. Though the devil imitated this miracle in the temple of Isis in Egypt, as Bochart has remarked from Ælian, Hierozoic. lib. i. c. 4. *at the close;* yet our Lord expressly declares, that the destruction of his kingdom was thereby signified, when, to serpents and scorpions, he adds, *all the power of the enemy.* Thus the devil was constrained, by his juggling tricks and delusions, to give a prelude to his own destruction.

* Rom. xvi. 20.

XIII. The *third* benefit God promises here, is *the putting enmity between the serpent and the woman and her seed:* which words include man's sanctification. For when man becomes an enemy to the devil, then he abhors and avoids all intercourse with him, hates and detests his works, endeavours to destroy him and his kingdom in himself and others, and most willingly does what he knows shall mortify the devil. And though the devil, on that account, wages war against him, because he endeavours after godliness; yet he is so far from suffering himself to be thereby diverted from that which is good, that, on the contrary, he goes on with the greater alacrity to oppose him. While a man continues unsanctified, he cultivates peace with the devil, and calmly submits to his dominion: enmity and hostility against the devil can only proceed from an infused principle of holiness. And this is what God promises to man, when he says, *I will put enmity, &c.* he not only commands the woman, to have no intimacy or friendship with the devil, or to have any commerce with a sworn enemy; nor, by this sanction, did he again open a door of repentance for our first parents, as Pareus observes on this place; but he also promises, that, by the unsurmountable efficacy of his power, he would perform and bring it about; namely, that *he would put* that enmity against the devil, which cannot subsist, where there is not the love of God. Rivet says well, *Exerc.* xxxvi. *in Gen.* "When a state of enmity is foretold, in the same breath it is also foretold, that men shall return to such soundness of mind, as displeased with that grievous yoke of Satan's tyranny, to seek the shaking it off: and having once happily succeeded, afterwards to watch by a continual struggle against being entangled therein again." But fullest of all Cloppenburg, *Schol. sacrific.* p. 75. "There could have

been no enmity between the woman and the devil, without removing, by justification, the enmity with God, which the devil, by his seduction, had brought the woman and her posterity to; and without conquering and subduing, by sanctification, the dominion of sin in the woman. Putting therefore that enmity against the devil, he appoints a covenant of peace and friendship, whereby he promises to the woman the grace of justification and sanctification."

XIV. The *fourth* benefit is the resurrection of the body, which was brought to dust, by his means who has the power of death: this is more obscurely intimated, when it is said, that *the serpent shall eat dust all the days of his life;* which we have shewn, sect. 5. to be the days preceding the last judgment. From which we concluded, that the time of the devil's power, and of his going about to devour, is limited, and to have a final period. And, when that is elapsed, the bodies of the righteous shall be raised from the dust, and all the effects and remains of the power of the devil, and of sin, by which he acquired his power, entirely abolished; that he may not detain, under his power, the dust of our bodies, which ought to be temples of God, and of his Holy Spirit, in a state of glorious holiness. Nor was this, indeed, altogether unobserved by Fagius, who thus speaks: "The days of Satan's life are the whole time to the consummation of the world, and the coming of Christ. For then he and all his servants shall be thrown headlong into everlasting fire, Matth. xxv. 41."

XV. *Jehovah God*, who speaks to the serpent, and declares, that he would put that enmity, of which we have been speaking, takes the honor to himself of being the Author of all those benefits. Though we are not to deny, that the conferring so great a benefit is to be ascribed to the whole undivided Trinity; yet, in the

œconomy of our salvation, the Father, who is first in order, holds the principal place. And whereas the eternal suretiship of the Son, according to the tenor of the covenant between the Father and the Son, on the supposition of sin, began immediately to exert its efficacy, these words are not improperly referred primarily and immediately to the Father, who, on account of the suretiship of the Son, appoints his grace to the sinner; and who expressly enough distinguishes himself from the Mediator, or the seed of the woman. And indeed *God was in Christ reconciling the world to himself*, 2 Cor. v. 19. that is, the Father in the Son, the Mediator.

XVI. The *meritorious cause* of those benefits is the *seed of the woman*, eminently so called. I own indeed, when the seed of the woman is opposed to the seed of the serpent, and between both an enmity established, both seeds are to be understood collectively: that by the seed of the serpent, all the wicked are intended, who, Matth. iii. 7. are called the *generation of vipers*: by the seed of the woman, elect believers, together with Christ their head: yet it is without doubt, that, in this seed, there is some eminent one, to whom that name does chiefly belong, and by whose power the rest of the seed may perform the things that are here foretold. Just as the seed of Abraham is sometimes to be understood more largely, at other times strictly; sometimes denoting his posterity by Isaac and Jacob, as Gen. xvii. 8. *I will give unto thy seed the land wherein thou art a stranger*: sometimes more especially believers of his posterity, who walk in the steps of the faith of their father Abraham, and to whom the promise of the inheritance of the world, by the righteousness of faith, is made, Rom. iv. 12, 13. sometimes, more especially, that eminent one in the seed of Abraham, who was to be the spring of every blessing, as Gen. xxi. 18.

In thy seed shall all the nations of the earth be blessed; which is Christ, Gal. iii. 16. Thus also the things here said are, in their measure, common to all believers; but then some effects are primarily and principally to be ascribed to him, who, in this seed, is the eminent one, namely, Christ: as the apostle also distinguishes the seed *that sanctifieth*, and that which *is sanctified*; both which are one, Heb. ii. 11.

XVII. But the reasons for which Christ is called the seed of the woman, seem to be chiefly these two: one peculiar to Christ, the other common to him with other men. That which is common, is his being of the same blood with us, that we might know him to be our brother and next kinsman. For men, in scripture-language, are called, *born of a woman*, Job xiv. 1. xv. 4. & xxv. 4. and *born of women*, Matth. xi. 11. But then, we must add that which is peculiar to himself, that though Christ, indeed, had a woman for his mother, being *made of a woman*, Gal. iv. 4. yet he had no man for his father, being *without father*, Heb. vii. 3. See Jer. xxxi. 22. *A woman shall compass a man.* For though this last reason holds not in believers, who are likewise called the seed of the woman, for another reason, to be explained directly; yet, seeing Christ holds the principal place in this seed, as he bruises the head of the devil in one sense, and believers in another; so therefore he is called the seed of the woman in a different sense from them. The same words are indeed used of both; but because Christ is far more excellent than they, therefore when they are applied to Christ, they have a much more illustrious meaning.

XVIII. It is indeed true, that Christ is the seed of Adam, whose son he is called, Luke iii. 38. also the seed of Abraham, and the son of David, because he was born of a virgin, who descended from them. Yet

there was great reason, why he should be here called the seed of the woman, rather than of Adam. For Adam, in scripture, is represented as the origin of sin and death. Eve, indeed, was first in the transgression: but as it was not Eve, but Adam who was expressly constituted the federal head of all mankind; so sin and death are said to have entered into the world by Adam, Rom. v. 12, 14. Wherefore he who delivers us from sin and death, ought not to be considered as subordinate to Adam, and as his son; but as the second Adam, and the head of another family, opposed to Adam. However, as he was to be our kinsman and brother, it was necessary he should be born of a woman; and that Adam, as his son by the Spirit and by faith, should be subordinate to him. For since God says here, that he would put enmity between the woman and her seed, and the serpent and his seed, without any mention of Adam; it must be, that either Adam is excluded this promise, or comprized under the seed of the woman. The respect and regard we ought to have for our parent, who was the author and teacher of the true religion to his posterity, forbids our saying the first. Nor do I think we should say the second; because it is agreeable to reason, that the woman should be comprized under, and accounted in the man; not, on the contrary, the man under the woman. It therefore remains, that we say the third; namely, that Adam, as he was the origin of sin and death, is opposed to Christ; as himself was saved, is to be accounted to the seed of the woman, whose head is Christ, and so to be subordinate to Christ. Christ therefore is called the seed of the woman, because, being the origin of a better stock, he is opposed to Adam, as the root of a corrupt race. And it is hinted, that Adam himself owes his salvation to the woman, on account of her seed.

XIX. Paul, if I mistake not, leads us to this, 1 Cor. xi. 11, 12. *Neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man, even so is the man also by the woman: but all things of God.* I do not remember to have seen a fuller explication of this place, than what I shall give from the *Theses* of a certain very learned person. That the man and the woman may *be in the Lord*, partakers of the grace and redemption purchased by Christ, they are mutually indebted to one another, for something common to both, which the one neither had, nor could have obtained without the other. For as the woman is EK TOU ANDROS, *of the man*, from whose rib she was formed, and who could not have been in the Lord, had it not been for the man, without whom she could not have so much as existed; so the man is in the Lord, DIA TES GUNAIKOS, *by the woman*, for the woman was appointed to be the first enemy of the serpent, and the Messiah is called the seed of the woman: but the man obtains the same happiness by the woman, as by faith he lays hold on the Messiah, who was to descend from her in virtue of the promise. The woman is *of the man*, materially and naturally: not so the man *of the woman* (which yet might be said, if we only mean ordinary generation, according to the manner that children are of a woman, Matth. i. 3, 5, 6. and Christ himself, Gal. i. 4.) but *by the woman;* because not materially, but spiritually and supernaturally, by grace and faith. Thus therefore the man is the origin of *being* to the woman, the woman of *well being* to the man. But to prevent pride on either hand on this account, and their arrogating any thing to themselves, it is added, *But all things are of God:* by whose wisdom and most free disposal it was ordained, that the woman should derive her natural origin from the man; the man, his

supernatural from the woman; and they become mutually debtors to one another: but the glory of both these privileges to remain entirely to God alone, the supreme cause.

XX. Hence it is evident, that such a Saviour is promised, who was to be man, and the son of man. But seeing he is described as stronger than the devil, who, by sin, had acquired a right over man; it follows, that he is also true God. For the bruising of the serpent's head is ascribed to him; and this he does, 1. By the merit of his satisfaction; and therefore he must have been of such dignity, as to be able to pay a suitable ransom for all the elect. 2. By the efficacy of his Spirit, which gradually abolishes every power of the devil, and so shews himself to be *stronger than the strong man.*

XXI. God declares the *manner* in which this Saviour was to purchase salvation, by saying to the serpent, *Thou shalt bruise his heel.* In which words there is, 1. A denunciation of sufferings, to be inflicted on Christ by the devil and his instruments, whereby he would be thrown down for a time. While he himself bruises with his foot the serpent's head, and strips him of all his power; the serpent, by his envenomed sting, will grievously wound his heel,* and constrain him to stagger and fall. For a man, in an upright posture, stands on his heels, which being grievously wounded, he is thrown down. 2. A prophecy of his resurrection. For his *head* will not be bruised, nor his *heart* wounded, nor any vital part grievously affected; but only his *heel* hurt; nay, not both, but only one. Though he was therefore thus to be thrown down, yet he was soon to

* Some have observed, that this expression of bruising Christ's heel, was not altogether an obscure representation of his death on the cross, to which his feet were nailed.

rise again, on resuming strength, and shew to the whole world, that he is a conqueror.

XXII. The sufferings here denounced are not only *warlike*, as a certain author calls them, with which the serpent together with his seed, from a hatred to holiness and righteousness, assaulted Christ; but even *judiciary*, being inflicted, by the most righteous sentence of God, on the Son the Surety, to shew his righteousness, by which he could not pardon sin without a due satisfaction. For God here personates a judge; pronounces sentence against the devil, declaring his destruction at the appointed time. But the same sentence also condemns the Surety of men to undergo those vexations of the devil, which, as a conqueror he could have inflicted on sinful men. He had indeed acquired his dominion over man by evil practices. Yet after man, by forsaking God, his lawful Lord, had enslaved himself to the devil, the justice of God, in every respect, required his being subject to the devil, as God's jailor and executioner, for his torment, punishment, and condemnation. In which sense the devil is said to *have the power of death*, Heb. ii. 14. and that even by virtue of the law and the sentence of God: for *the sting of death is sin;* that is, sin introduced death, and the instruments of it, and made them sharp, mortally to wound man: *but the* (strength) *power of sin is the law.* That is, the power that sin has of putting man to death, is in virtue of the divine law, which threatened the sinner with death, 1 Cor. xv. 56. Whence it follows, that the power of the devil over sinners of mankind is so far lawful, because the devil obtains the power of death over man, but as that law is most righteous, life cannot be granted to the sinner in prejudice thereto. It is therefore necessary, that satisfaction be made to it from some other quarter; and that the devil should

exercise that power of death, which he had acquired by sin, either on the sinner himself, or on his Surety. Yet in such a manner, that, while he puts the Surety to death, he lays violent hands upon himself, and loses all his dominion over the elect; for full satisfaction is made, by the death of the Surety, to that divine justice, by which the devil had obtained power over the sinner. These words therefore shew, how the devil, in a way agreeable to divine justice, may be deprived of all that power over the elect, which justice had granted him over sinners; namely, because the devil was to exercise that power over the Surety of men, by biting his heel, or putting him to death. So that those sufferings which Christ was here foretold to endure, are, in the highest degree, judiciary or satisfactory. Compare these things with what we have said, book ii. chap. 6. § 23, 24.

XXIII. The *heirs* of those benefits or blessings are, 1. *The woman* herself, HAISHAH, with the demonstrative particle *He*, namely, that woman whom the serpent had first attacked and conquered. She is here mentioned, but not in exclusion of her husband; but because she, having been enticed by the flatteries of Satan, seemed to have contracted a greater familiarity with him; and therefore her enmity to the devil was to be a most admirable effect of divine power and goodness. And then it was also a remarkable contempt put upon the proudest of spirits, that he should be vanquished not by the man, but the woman, *that very woman*, whom he had so easily subdued by his delusions. In fine, from this it most clearly appears, that the whole work of our salvation is owing to divine grace. For if Adam had here been expressly set in opposition to the serpent, because he was stronger and more prudent by nature, and was last overcome by the devil; this thought

might by degrees have easily gained upon mankind, that, by the remains of virtue and wisdom, which were in Adam, he had undertaken a new combat with the serpent, and with better success. But seeing the commencement of the enmity is ascribed to Eve, the woman, who was both weaker by nature and first overcome, it is clearer than noon-day, that the grace of God alone is here all in all.

XXIV. 2. *The seed of the woman.* By which is signified not all mankind, but elect believers; as appears from that distinction, by which that seed is opposed to the *seed of the serpent.* For it is evident, that wicked men, who *are of their father the devil*, John viii. 44. 1 John iii. 8. and *the children of the wicked one*, Matth. xiii. 38. are the seed of the serpent. The seed of the woman, therefore, is the godly posterity of Eve; namely, the children of the promise, who *are counted for the seed*, Rom. ix. 8. And perhaps this is the reason, why the godly are called the seed of the *woman*, and not the seed of the *man*: because as the woman was wholly indebted to a gracious promise, that she was appointed to oppose and fight against the serpent, not without the desired success: so also it was not those children in general, who were to be born of her, according to the law of nature, by matrimonial commerce; but those only, whose mother she was to be by the same gracious promise, who are here accounted for her seed. For though Eve, as she was joined to Adam in marriage, is the natural mother of all mankind, even of those who are called the seed of the serpent; yet the same Eve, being, by virtue of this divine promise, set in opposition to the serpent, by whom she was overcome, is the mother only of the blessed seed; which was to proceed from her, not according to the law of nature, but in virtue of the promise of grace; which is

therefore called the seed of the woman; even of that woman, who is, and in so far as she is, placed in opposition to the serpent.

XXV. The *mean*, by which the appointed heirs become actually partakers of the promised benefits, is *faith* in the Surety; which is intimated by a twofold enigma or dark saying. 1. As all the heirs are called by the common name, seed; this denotes the mystical union and communion of the seed, which is sanctified, with that which sanctifies; so that what the latter has done or suffered, the former is accounted to have done or suffered in him. But the band of that union is faith, by which we receive Christ, adhere to him, and become one spirit with him, 1 Cor. vi. 17. 2. As the bruising the serpent's head is ascribed to the seed; which, indeed, Christ alone does by the merit of his obedience, and the infinite efficacy of his Spirit; yet the elect also in Christ, and by the power of Christ, conquer him through faith. Christ is the general in this combat, the seed of the woman by way of eminence, who overthrows and triumphs over the enemy: but next to Christ, and under him, believers also fight and overcome by his power: *And they overcame him by the blood of the Lamb*, Rev. xii. 11. that is, because on that very account the blood of the Lamb was shed for them. The victory, which the rest of the seed gains over the serpent cannot but follow upon the shedding of the blood of the Lamb, who is the seed of Eve. Moreover, that victory is obtained only by faith: *Whatsoever is born of God overcometh the world* (consequently the devil, who is called the prince and god of this world, Eph. vi. 12. 2 Cor. iv. 4.) *and this is the victory that overcometh the world, even our faith.*

XXVI. It is not to be thought improbable, that so many and so great mysteries of faith are expressed in

few words. For the words are both very proper to signify, and elsewhere in scripture do signify, what we have here said; and it became the wisdom of God, to lay before the primitive church some short abridgment, which, by its well-contrived brevity, might comprehend the sum of the things to be believed; and then it is our duty, to form high and honorable thoughts of what God speaks. Neither is it unreasonable, that the whole should be wrapped up in some enigmatical or obscure expressions. For the bright shining light reserved for noon-day, was not suitable to the first dawn of the day of grace. Moreover, God had not then desisted from appearing to our first parents; but explained to them, by frequent instruction and the gracious illumination of their mind, those things which belonged to faith and godliness. And indeed it was wholly reasonable, that above all they should carefully keep this promise of salvation, as a most valuable treasure, diligently meditate thereon, and explain it by mutual conversation to each other and to their children. Some other things seem to belong to this subject, which, being briefly related by Moses, we shall explain a little more particularly.

XXVII. Moses, having distinctly related what God had said to the serpent, to the woman, and to Adam, subjoins, Gen. iii. 20. *And Adam called his wife's name* EVE, *because she was* (or was constituted) *the mother of all living.* It is not necessary, we here suppose with some, a **proteron hysteron*, as if this name had been given before the fall; at the same time, when Adam called that help, which had just been given him, *Ischah, woman;* for there is no reason, why we should contend, that things were done at the same time, which Moses

* A way of speaking, when we place that after, which should come before.

relates on different occasions, and after other intermediate narratives. We own, indeed, that sometimes a thing is related after, which had been done before: but this is not usual, unless the affinity of the subject with what goes before or follows makes it necessary. But there is no such affinity here; unless we would say, that this denomination bears some respect to the words of God, before narrated by Moses, in the sense we are presently to shew. Nor can we prove, that the word VATTKRA, *and he called*, is to be rendered in the preterpluperfect tense, *and he had called;* that Moses's meaning should be, Adam was greatly deceived, who had promised life to himself and his posterity from his wife; whom he afterwards found to prove the cause of death. For, 1. The following words, which explain the reason of this denomination, are not the words of Adam, deceived in his expectation; but of Moses, shewing the truth of the matter. 2. If we will have them to be the words of Adam, we ought to change HATHA, *she was*, into THÆCHAIVEH, *she will be*, and to have something understood, as, *he imagined*, or the like; to this effect; Adam had called her name Eve, because he imagined, she would be the mother of all living, but, from the event, he learned the reverse. But we do not take upon us so boldly to make free with the sacred text: let us therefore dismiss this ungrounded PROTHUSTERON.

XXVIII. But why was she called *Chavah, Eve?* Some of the Rabbins ridiculously derive that name from CHIVÆH, which in *Piel* denotes to *signify* or *disclose*, "because she was a great talker," according to Baal Hatturim. Fagius writes, the Jews thus express it, "because she was a great talker, and uttered many empty words to the serpent, till, being insnared in her talk, she sinned; and as soon as she made her hus-

band to sin, he called her *Chavah*," or *Eve*, as we render it. But these things are repugnant to the express declaration of the Holy Spirit, who gives a quite different reason for the name; for he shews, that this name is derived from CHAIAH, *to live*, not from CHIVÆH; and the *jod* is changed into *vau*, to put some difference between the name of the woman and of a beast, which in Hebrew is called CHEVAH, as Aben Ezra has not improperly observed.

XXIX. No less ridiculous is Lyranus, who says, that Eve *in Hebrew denotes life, but subject to penalties*: most of all, Peter Comestor, author of the Scolastic history; "that Adam then deploring the misery of his posterity, called his wife Eve, alluding to the cries of infants: the male newly born crying A, but the female E; as if we should say, all born of Eve will say A or E.' This perhaps might be pardonable in poor Comestor, and in the age in which he lived: but it is highly ridiculous, that, amidst so great a light of knowledge, Cornelius a Lapide, in his commentaries, should not blush to call such trifling by the name of *pious contemplations*. There is nothing in the word CHAVAH, that can denote anguish or penalty. But let us proceed to what is serious.

XXX. Moses explains the reason of the denomination in these words; *because she was*, or *was constituted, the mother of all living*. By *all living*, sometimes is understood all men in general, as Psal. cxliii. 2. And it is certain, that, except Adam, all that ever did, do now, or shall hereafter live, derive their origin from our mother Eve. But if this alone was intended, here it might be asked, 1. Why Adam chose to call his wife the mother, rather than himself the father of all living, as the natural origin of all is equally due to both? 2. Why, as we have shewn from the series of the Mosaic

history, he gave this name to his wife, not till after the fall; seeing, if we attend to natural generation only, she became the parent, not so much of the living as of the dead? 3. Was this a thing so very worthy of notice, since it was self-evident, that all who were to exist, were to descend from her, who was the only woman in the world?

XXXI. It seems therefore more adviseable, and more becoming both the faith and piety of Adam, and the wisdom of the Holy Spirit, who accurately relates those things, to understand by *all living*, both the Lord Christ, who is the fountain of life, and the elect, who, being united to him, are quickened by his Spirit. The woman was constituted the mother of these living, by the word of promise, by which she was expressly appointed to have that seed, who was to bruise the serpent's head. Wherefore Adam, who by sin became the father of all who die, 1 Cor. xv. 22. called his wife Eve, from his faith in God's promise, believing, according to the word of God, that no man should have true life, but what would be derived from her. However, the original of this was not in the woman herself, but in the principal seed, that was to descend from her. This name therefore contains a confession of Adam's faith, and shews, what Adam taught his children, and to what hope he formed them by the word of God: who, in the very name of his wife, as often as he repeated it, would have a lasting monument both of the promise of God and of his own hope.

XXXII. *Peter Martyr*, that most excellent interpreter of scripture, saw and taught these things long ago: who thus comments on the place. "Adam knowing that her seed would bruise the devil and death, justly and with propriety, chose to call her by that name, by

which this salutary promise of God might at all times occur to his mind. Now, Adam had entertained hopes of life by Christ; and when he perceived, that his wife was to be the mother of him, and of all those that were to be quickened by him, called her name *Eve*, because she was the mother of the living." *Fagius* in like manner: "We doubt not but Adam, by giving that name to his wife, had a view to the promise concerning the seed that was to bruise the serpent's head; by which he hoped, that his wife was to be that person. Wherefore he named her *Chavah, which we call Eve*, as if you would say an enlivener; because dead mankind was to be made alive by her offspring." See also Pareus and others, all agreeing in the same thing.

XXXIII. Eve discovered the same hope, when, upon bringing forth her first-born, she cried out KANITHI ISH ÆTH JEHOVAH, Gen. iv. 1. Which words are variously rendered by interpreters. That which we think most agreeable, is, with Reuchlin, Pelicanus, Fagius, Forsterius, Luther, Clarius, Scindlerus, and many others, to take ÆTH, as usual, for the sign of the accusative case, and the meaning be, *I have gotten a man Jehovah*. Remarkable is the Chaldee paraphrase of Jonathan. "And Adam knew Eve his wife, who was taken with a longing for that angel, and conceived and bare Cain, and said, I have gotten the man, that angel of the Lord." Certainly our pious mother continually revolving in her mind that promise of God, which was the ground of all her consolation, as soon as she bare that male child, observed in his birth a sign or token, that the promise would be performed. She therefore joyfully exclaims, she had now obtained that *promised seed*: not that she imagined Cain was that seed, but that, in his birth, she could see the first multiplication of mankind, and, in that multiplication, an

argument for her hope concerning the seed, eminently so called, who was to arise in his appointed time. Seeing she laid hold of this with a great assurance of faith, and made it, as it were, present to her mind, she now so speaks, as if, in the birth of Cain, she was actually possessed of that seed, which, by an argument taken from that birth, she expected with an assured faith. For had she thought that Cain was the promised Messiah, and Jehovah himself, she would have paid him, though her own son, religious worship, and by this means incurred the guilt of a horrid idolatry; till being apprized, either by the vicious disposition of the child, or by some other means, she had owned her mistake. Which our pious respect to our common parent forbids us to believe. She moreover publishes an eminent confession concerning the person of the Messiah, whom she acknowledges to be God-man. She declares him to be man, by calling him *man:* at the same time pointing out his excellence above other men: for *Adam* and *Ish* are usually distinguished, so that the last, viz. *Ish*, implies excellency; and the first, viz. *Adam*, meanness. Christ, indeed in his humiliation, was *a worm, and not man*, Psal. xxii. 6. but considered in himself, he is *the man of the right hand of the Lord*, Psal. lxxx. 17. and *the man his fellow*, Zech. xiii. 7. She also makes profession of the divinity of the Messiah, when she calls him *Jehovah;* and signifies, that both natures should be united in one person, by joining these two, ISH ÆTH JEHOVAH. Paul calls him, *God manifest in the flesh*, 1 Tim. iii. 16.

XXXIV. To this explication three things are principally objected. 1. If Eve intended this, she would have said, ÆTH ISH ÆTH JEHOVAH, doubling the sign of the accusative case; as in the following verse, ÆTH ACHIV ÆTH HABÆL, TON ADELPHON AUTOU

TON ABEL. 2. ÆTH often signifies the same as NGIM, *with*; ÆTH JEHOVAH therefore signifies *with Jehovah*, as SUN THEO, *with God*. In this sense, Jonathan is said to have wrought NGIM ELOHIM, *with God*, 1 Sam. xiv. 45. that is, under the conduct and direction, or by the assistance and help of God. 3. Filial respect prompts us to entertain right sentiments concerning the faith of our mother Eve; namely, that she knew and believed, the Messiah was not only to be God-man, but also the seed of the woman, that is, the son of a virgin: for without this her faith had been a mistaken, not a true faith, nor have yielded her any comfort. She could not therefore think, she got in *Cain* the Messiah; as she was perfectly well assured, that Cain was not the son of a virgin.

XXXV. We answer, to the *first*, That the repetition of that particle is indeed frequent, but yet not universal: for we have instances of the contrary, 1 Kings xi. 23. Is. viii. 2. Ezek. iv. 1. 1 Sam. xv. 4. where the sign of the accusative case is placed between two nouns, without a repetition. To the *second*: We deny not, that ÆTH is often equivalent to NGIM: but there is no instance to prove, that what the Greeks say, SUN THEO, the Hebrews express in their language by ÆTH JEHOVAH, or ÆTH ELOHIM: as it is well known they usually express it by BEJEHOVAH or BEELOHIM. What is adduced from 1 Sam. xiv. 45. is not to the purpose. For there we have NGIM, but not ÆTH. For though those particles are sometimes equivalent, yet they ought not to be confounded. And then, *with God*, does not so much signify with God's assistance, as God not disapproving. Compare Is. xxxvi. 10. With greater shew of reason might be urged Micah iii. 8. *I am full of power by the Spirit of the Lord*, that is, by the help of that Spirit; and Hab. iii. 13. *Thou wentest*

forth for the salvation of thy people, even for salvation with thy Messiah, that is, salvation to be procured by his means. But the former passage is very properly rendered, *I am full of power with the Spirit of Jehovah;* full of power no less than full of the Spirit. And the latter should seem to be thus pointed, that God may be said to go forth with Christ for salvation. *To the third,* it might be answered, That there would be no absurdity to suppose, that Eve was not so well acquainted with every thing regarding the condition of the Messiah. Who can assert, that she knew, the Messiah was to be born of a virgin, when the blessed virgin herself did not know it, when she heard it from the mouth of an angel, as appears from her words; *How shall this be, seeing I know not a man?* Luke i. 34. We deny not, that the Messiah is eminently called the seed of the woman, because he was to be born of a virgin; which the Holy Ghost afterwards more clearly foretold. But it is no crime to doubt, whether our mother Eve could have gathered this from those words; since, in the sacred language, even they are said to be born of a woman, who are conceived in matrimony, as we shewed sect. 17. One may assert this, and not transgress against that respect due to our common mother; as it is certain, God gradually brought his people to the knowledge of the Messiah: nor does it overturn the faith of Eve, which might have been genuine and saving, though it was under this imperfection, ignorance, and mistake; as Peter had a true faith concerning Christ, that is, a saving, and not a hypocritical, though he imagined through mistake, that Christ could be the Saviour of his people, without sufferings, Matth. xvi. 22. But we are under no necessity to be obliged to say any of these things; for we do not assert, our mother Eve received Cain for the very Messiah: but only

we are of opinion, that, in the birth of Cain, she observed a sign or token of God's performing the promise, and something to support her faith, which she was willing to declare and preserve the memory of, by giving him that name: and consequently that argument does not affect us.

XXXVI. And we are not to pass over in silence, that when she afterwads brought forth another son, she called his name *Seth, because God* (SHATH) *hath appointed me another seed instead of Abel, whom Cain slew*, Gen. iv. 25. A sentence full of spiritual assurance and of prophecy. She calls him *seed*, having a view to the promise, and foretelling, that he would not only carry on the enmity with the serpent, but also that from him, that eminent seed would come forth, by whose power the serpent's head was to be bruised. This seed she proclaims was given *by God;* as a son not of nature only, but also of grace and promise, and accounted by God himself for a seed: not only given, but also *appointed*, of God, that is, established and secured by the counsel of God, that he should not be slain, but be the foundation of the future church, to be propagated in an uninterrupted succession in his posterity, and preserved down to Christ. For the word *to appoint*, denotes a determination and steadiness; as John xv. 16. *I have chosen you, and ordained* (appointed) *you, that ye should go and bring forth fruit.* She therefore acknowledges Seth for the chosen seed, and the parent of him, in whom all the elect are chosen.

XXXVII. This doctrine of salvation flourished both in the mouths and in the hearts of believers, who began LIKRO BESHEM JEHOVAH, that is, as Aquila translates it, KALEISTHAI EN ONOMATI KURIOU, *to be called by the name of the Lord*, Gen. iv. 26. and they were called *the sons of God*, as distinguished from the

sons of men. Above all, the prophecy of Enoch is very remarkable, which the apostle Jude relates in his epistle, not from any apocryphal book, nor from the mere authority of any unwritten tradition, nor by a sagacious conjecture from the history of Moses, but by the inspiration of that same Spirit, who prompted Enoch to prophesy, ver. 14, 15. in these words: *And Enoch also, the seventh from Adam, prophesied of these things, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them,* &c. That Lord of whom Enoch speaks, is the *Messiah*, in unity of essence the same Jehovah with the father and the Holy Spirit; to whom also all power is given in heaven and in earth, and whose peculiar property the elect are on a special account. He foretells his *coming* by a verb of the preterperfect tense, to express the undoubted certainty of the thing, and the full assurance of his own faith: he prophesies, that the Messiah, at that coming, will be attended with *myriads of angels*. Which happened, when he came down upon mount Sinai to give the law, Deut. xxxiii. 2. and when he came *in the flesh*, to visit his people: for then a multitude of the heavenly host, declaring his nativity, was seen and heard in the country of Bethlehem, Luke iii. 13. But this will be the case in a most illustrious manner, when *he shall come in the clouds of heaven, and all the holy angels with him*, Matth. xxv. 31. The end of this coming will be *to execute judgment upon all*; for *the Father hath committed all judgment to the Son*, John v. 22. and *to convince all that are ungodly*, by inflicting the punishments due to their impiety. These things Enoch preached to the people in his days, who, giving a loose to their lusts, impiously denied the future coming of the Lord. And seeing that prophecy contains an universal truth,

it is applicable to all who walk according to their lusts. And these are the things, which, the scripture testifies, were delivered concerning the doctrine of salvation, in the first age of the world.

CHAP. II.

Of the Doctrine of Grace under Noah.

AS Noah was the patriarch of the new world, we are now to explain, what was handed down to us in his time, concerning the doctrine of salvation. As soon as he was born, his father Lamech called him *Noach*, saying, DSÆH JENACHAMENU, *This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed,* Gen. v. 29.

II. And here, in the first place, we are to take notice of the name given to the child, both with respect to its etymology, and the reason assigned by the pious parent for that name. The name is NOACH, *Noah*, which, if we follow the rules of grammar, is derived from the root NUACH, to *rest*, or *be quiet;* to which word, both as to letters and signification, NACHAM, *he comforted,* is near of kin, which Lamech used in assigning the reason of the etymology. They who keep close to grammatical niceties, endeavour to correct the words of the text, and, instead of JENACHAMENU, would have us read JENACHNU, as the Septuagint, in order to come nearer to the etymology of the word. And as to the name NOACH, have also rendered it, HOUTOS ANAPAUSEI HEMAS, *This same shall refresh us.* But seeing the Hebrew copies, the Chaldee para-

phrast, Jerome, &c. constantly read JENACHAMENU, we dare not rely only on our own judgment, or be willing to have any thing altered. In proper names, derived from a verb, commonly some letter or other is either added, taken away, or transposed, and the accuracy of grammatical etymology not constantly observed; which the celebrated Buxtorf has shewn, by several examples, in his *Vindiciæ veritatis Hebraicæ*, p. 267. Whence the Hebrew doctors generally incline to derive NOACH from NACHAM, by cutting away the last letter. But Mercer's opinion appears more probable, who affirms, here only is a resemblance of words, but not a reason taken from etymology; because the verb NACHAM, both in sound and signification, comes near to the noun NOACH, which signifies *rest* and *comfort:* and, as Aben Ezra learnedly says, "comfort also is rest from grief of heart." And then the Hebrews usually have a greater regard to the sense than to the sound of words. As therefore the reason of the name is thus expressed, DSÆH JENACHAMENU, *he shall comfort us,* it is altogether the same, as if he had said DSÆH JENACHNU, *he shall make us to rest,* because to the same purpose, whoever comforts, causes rest from trouble. But these are rather niceties, though not to be overlooked, in order to preserve the integrity of the Hebrew copies inviolable. This one thing is evident, that Lamech, in the name of his son, intended a standing monument of his own wishes and hopes.

III. Let us therefore see, what he intended by this name. *This same,* says he, *shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.* Three things are contained in this sentence. 1. The *evil,* under which, with other pious people, he groaned. 2. The *good* opposed

to that evil, which he had the hopeful prospect of. 3. The *author* of that good.

IV. He makes the evil he complains of, to consist *in our work, in the toil of our hands,* and in *the ground which God hath cursed.* The carnal Jews generally restrict this to that fatigue of body, which men are forced to bear, in the culture of the earth, occasioned by the curse of God, and that these words only contain a prophecy concerning an easier method of agriculture, which Noah would discover. But his pious parents were not so delicate, and so much taken up with the conveniencies of this life, as to place the greatest part of their misery in those fatigues of the body. These things have a higher view. By MIMMANGASENU, *our work,* are principally to be understood those evil works, which bring grief and sorrow to the soul. For these are our works, opposed to the *work of God* in us. These produce an unspeakable trouble and fatigue to the godly. *As an heavy burden, they are too heavy for them,* Ps. xxxviii. 4. These were at that time visible every where, men being arrrived at the utmost pitch of wickedness. Whence Peter, 2 ep. ii. 5. calls the men of that generation, *the world of the ungodly.* But to those evil works was added *the toil of their hands.* To this I refer all the labour, misery, and calamity of this life, which were to be undergone in the sweat of our brow. This is accompanied with dwelling on the *earth which is cursed;* so that while man lives there, he cannot possibly enjoy a full state of holiness and tranquility of soul, and see the light of God's face in glory. For *whilst we are at home in the body, we are absent from the Lord,* 2 Cor. v. 6.

V. The *good,* opposed to this evil, which he desired, and was in expectation of, he calls *consolation* or *comfort.* This consists in the applying some effectual re-

medy against, and in the very removal of, those evils. The *comfort* against *our vicious works* consists in the expiation and remission of them, in the intimation of that gracious sentence, by which they are pardoned on the account of the Messiah, and finally, in the purging them away by the Spirit of sanctification. *Comfort* from the miseries of this life, or *from the toil of our hands*, is partly a lessening of that affliction, by granting a more prosperous and happy state of things, partly the delighting the soul with an inward relish of divine goodness, whereby it is enabled to bear all those toils with which God is pleased to exercise his people, willingly and with cheerfulness, from a sense of the love of God. *Comfort, as to the ground which God hath cursed*, consists in the beginnings and preludes of the heavenly glory, which the elect are even here favored with; but chiefly, in a freedom from the body of death, and the translation of the soul into a better state and mansion. Lamech breathed after these blessings, desired them and hoped for them, and was willing to have a monument of this desire and hope in the name of his son.

VI. But whom did he point to, as the author of this great blessing, when he said to his son, when he was born, *This same shall comfort us?* Some think, that being mistaken in the person, he flattered himself that Noah was the Messiah. And indeed, as the believers of that age, with the greatest and most assured hope, pressed earnestly after the accomplishment of the promise made in paradise, and prepossessed it in their longings, but not having any certainty about the time when it was to be fulfilled, it is not so very improbable, that, in the warmth of desire, they promised to themselves the expected seed in the persons of the sons which were born to them. But what we lately observed concerning this expectation of our mother Eve, are

objections to this. It seems therefore safer to believe, that, on occasion of this son, he comforted himself with the hope of the speedy coming of the Messiah, and considered him as a forerunner and type, and an extraordinary herald of the Messiah. Finely speaks Martyr to this purpose: "I would rather imagine, they acknowledged their sons to be shadows or types of Christ, and therefore distinguished them by such names. But Noah was not only a shadow of Christ," &c. Though a genuine and real consolation proceeds alone from the Messiah and his Spirit, yet Lamech truly prophesied of Noah, that he also would be a comfort to wretched mortals. And he was so, 1. By preaching, with an extraordinary zeal, the righteousness of faith; of which presently. 2. By obtaining a respite of the imminent destruction by means of his prayers, and exemplary holiness of life, till the ark should be completed: for Ezekiel classes him with Daniel and Job, as one who was very prevalent by his deprecations, Ezek. xiv. 14, 20. 3. By preserving the remains of the perishing world in the ark, which he had built at God's command, and performing very many things, in which we might see him, as a type of the Messiah, and of the spiritual and heavenly benefits to be obtained by him. Of which we are to speak more fully hereafter.

VII. We have just now said, that Noah was a *preacher of righteousness*. This we learn from Peter, who calls him KERUKA TES DIKAIOSUNES, a *preacher of righteousness*, 2 Pet. ii. 5. But righteousness signifies not only that virtue of man, which consists in rectitude and a conformity to the rule; but also that obedience of the Messiah, whereby the ungodly is justified; *the righteousness which is of God*, and opposed to *our own righteousness*, Rom. x. 3. Noah was a preacher of both these. He not only pathetically exhorted the men

of his time to a holy life, and to the practice of religion, in order to escape the wrath of God, that was hanging over them, but also preached that righteousness of the Messiah: which as it is the same, with respect to its efficacy, yesterday, to-day, and for ever, so it is also *witnessed by the law and the prophets*, Rom. iii. 21. and of which himself was heir, as Paul affirms, Heb. xi. 7. For, seeing he was not ignorant of so great a benefit, nay and even enjoyed it, it is quite inconsistent with the piety of the man, and the zeal with which he was animated for the glory of God, and for the salvation of his brethren, to suppose he would conceal it from them.

VIII. Here we are to explain another passage of Peter, 1 Pet. iii. 19, 20. where he thus speaks of Christ, who was quickened by the Spirit: EN HO (PNEUMATI) KAI TOIS EN PHULAKE. PNEUMASI POREUTHEIS EKERUXEN APEITHESASI POTE, *by which* (spirit) *also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing.* It is to no purpose to say, how variously this passage has been treated by interpreters; though, if it be well considered, the meaning will appear easy and plain. The Lord Christ, says he, who was raised from the dead by the infinite power of his Spirit, formerly *went*, came out of heaven, not indeed in the flesh assumed, and personally united to himself, but in the demonstration of his *Spirit*, by which he formed the prophets, and among them also Noah. By the ministry of these prophets, who were stirred up by his Spirit, he *himself preached*. For not so much the prophets, as the *Spirit of Christ, which was in them*, spake, 1 Pet. i. 11. By that preaching, he invited the *spirits* to faith and repentance, that is, those souls of men, which are now separated from the body, and such

are usually called *spirits*, Heb. xii. 23. and now are *in prison*, in SHEOL, according to the Syriac interpreter, *in hell*; compare Rev. xx. 7. because they were *disobedient*, and rejected the preaching of Christ by Noah, when the divine goodness and long-suffering called them to repentance. Peter therefore declares, that Christ formerly, and especially in the days of Noah, preached by his Spirit, by the prophets; and what else did he preach, but himself, and faith and repentance, whereby they might come to him? In this sense also Peter writes, chap. iv. 6. that the *gospel was preached to them that are dead*; namely, when they were formerly alive. Thus to the same purpose, Naomi said to her daughters in law, Ruth i. 8. *As ye have dealt with the dead and with me.*

IX. Neither improperly, nor without authority does Peter refer the preaching of the prophets, and especially of Noah, to Christ. For Christ, who calls himself *Jehovah the Redeemer*, expressly proclaims, *I have not spoken in secret from the beginning*, Is. xlviii. 16, 17. And what else can the meaning be, but that I have publicly preached, from the very beginning? Nor is it altogether improbable, that Peter had a view to Gen. vi. 3. *And the Lord said, My Spirit shall not always strive with man*; that is, "I will not always contend against their wickedness by fruitless exhortations and rebukes, made by my prophets, actuated by my Spirit; but, for the determined space of a hundred and twenty years, will invite them to repentance by my long-suffering and forbearance of wrath; but when that term is once expired, I will destroy them all by a deluge." From this it appears, that, in the time of Noah, Jehovah contended with men by the preaching of his Spirit. That Spirit, by whose inspiration the word of life was declared, is by Peter justly called *the Spirit of Christ*: not only

because he is the Spirit of the Son no less than of the Father, but also because it is owing to the suretiship of Christ, that the word of grace is proposed to sinful man, the Spirit therefore, preaching that word, may by a peculiar appropriation be pointed out as the Spirit of Christ the Surety. All this is to inform us, that the same doctrine of salvation concerning the same Christ, and through him, was, by means of the prophets, preached from the remotest antiquity.

X. I cannot here but take notice, how strangely Grotius perverts and corrupts this eminent testimony of Peter. He seems to envy us, and refuse, that we can find Christ and his works in the ancient ages of the world: and therefore he applies what Christ is said to have performed in the time of Noah, to what was done by the apostles, and to the preaching of the gospel to the Gentiles. By *the spirits in prison* he understands *the souls of men in the body, as in a sheath.* But how does he prove it, think you? Peter, says he, borrows a similitude from the times of Noah. Then God said, LO IADON RUCHI BAADAM, that is, if we regard the propriety of the words. *My Spirit shall not be so detained in man as in a sheath;* that is, the soul, which I gave him (Wisd. xii. 1.) shall not be useless, as a sword in its sheath, which by no means answers the end it was made for. Let us proceed. A prison is usually called PHULAKE: but the *sheath* is, as it were, the *prison* of *the sword,* the Chaldees calling *a sheath* NARTHEK. The same name they give to the body of a man, as Dan. vii. 15. and the Talmudists often. But on the words, *who were disobedient,* &c. he observes, they were such as the *souls, who did not obey formerly in the times of Noah; he speaks as if they had been the same: and they were the same spirits or souls, not numerically, as Aristotle speaks, but generically; that is, souls equally*

useless to God; namely, as those who did not obey the preaching of Noah. Men altogether alienated from God, did not believe Noah, did not believe Christ. If I rightly take the meaning of the intricate discourse of this otherwise illustrious person, the sum of his opinion comes to this: Christ, by the Spirit put into the apostles, preached the gospel to the Gentiles, whose souls were shut up in the body, as in a prison and sheath, and who are justly accounted the same with the disobedient men who lived in the days of Noah, the same, I say, not numerically, but by imitation of their wickedness. I tremble at the reading such a thing, and imagine, I see in them a spirit, which will not have the Holy Ghost to have said, what he actually has, and which shamefully misapplies its learning. Let us now make this appear.

XI. 1. The application of the words of God, Gen. vi. 3. though countenanced by some Jewish and Christian doctors, is absurd. Among others see Buxtorf in *Vindic. verit. Hebraic.* p. 639. For the soul of man is no where in scripture called the Spirit of God. It is indeed formed in man by God, Zech. xii. 1. yet not called the Spirit of God, but *the spirit of man*, Eccl. iii. 21. and *the spirit of man which is in him*, 1 Cor. ii. 11. In vain are alledged to the contrary, Ezek. xxxvii. 14. and Psal. civ. 30. for there the Spirit of God does not denote the soul, or life of the creatures, but the author of that life. Nor does the grammatical analogy admit the deriving *Jadon* from NIDNÆH, for, in that case, the points ought to be altered: the letter *daleth* ought to have a *dagesch forte*, because *nun* is excluded, and under *jod* a *Chirek*. Not to mention, that neither in the Talmudists nor Chaldee, nor books of the Old Testament, is there any word derived from MIDNÆH, which signifies to *be detained in a sheath*: so that this explica-

tion is rashly urged, without either reason or authority. 2. The application of those words to the words of Peter is still more absurd, as if hence we could understand, what is meant by the *spirits in prison*. For, certainly, the Spirit of God is one thing, the *spirits of disobedient men* another. And should we grant, which yet we do not, that there is in Hebrew a verb derived from NIDNÆH, a *sheath*; this NIDNÆH, a *sheath*, is certainly one thing, which the Septuagint render KOULEON, 1 Chron. xxi. 27. and PHULAKE another, which, according to the venerable Beza's observation, when it does not signify the *fourth part of the night*, always denotes a prison. To conclude, what method of commenting is it, that the words of Peter, namely, *the spirits in prison*, shall be explained from Gen. vi. 3. JADON RUCHI; and JADON moreover, explained from NIDNÆH; and again NIDNÆH denotes a prison, because a sheath is the prison of the sword: and then the body be the prison of the soul; and therefore the *spirits in prison* in Peter, shall denote the souls contained in the body, as in a sheath? How far fetched, uncertain, and trifling is all this? 3. It is most absurd of all, to make the Gentiles, to whom the apostles preached, the same with the disobedient, who lived in Noah's days, who were not only men of another age, but, by an interval of many ages, men of another world. Indeed, Grotius refers us to his book *de jure B. et P.* lib. 2. c. 9. sect. 3. where he proves, that a people is accounted to be the same at this day, which they were a hundred years back, as long as that community subsists, which constitutes a people, and binds them together by mutual ties. Though this be true, it is nothing to the purpose: for the Gentiles, to whom the apostles preached, were knit by no tie of mutual union to the same socie-

ty with the contemporaries of Noah. They who were disobedient, when the ark was a preparing, were all of them entirely destroyed by the deluge, nor from any of them did any of the Gentiles derive their origin; so that it is inconceivable, how they could coalesce into one people with the Gentiles. And Peter is so far from making the unbelievers of his time to be one body with those who lived in the time of Noah, that, on the contrary, he calls the old world *the world of the ungodly*, 2 Pet. ii. 5. and chap. iii. 6, 7. opposes *the world that then was, to the world which is now.* A similitude of manners is not enough to make them the same people. Who that trembles at the word of God, can ascribe such a weak and foolish speech to the divine apostle, as to think he could say, that when the apostles preached to the men of their time, they preached to those who were disobedient in the time of Noah. Be it far from us thus to trifle with sacred writ. The reader may be pleased to see a very solid defence of this passage in *Disput. Placæi, disput.* 15.

XII. Memorable also is that blessing, with which Noah blessed his pious sons, containing many doctrines of the true religion, Gen. ix. 26, 27. *Blessed be Jehovah the God of Shem, and Canaan shall be his servant. God shall enlarge* (or allure) *Japheth, and he shall dwell in the tents of Shem.* When he calls Jehovah *the God of Shem*, he gives an intimation of that covenant, which was to subsist between the Supreme Being and the posterity of Shem, above other men. For Abraham and all Israel were descended from Shem. These God had chosen to himself for a peculiar people. Whence, with a remarkable compellation, Shem is called the *father of all the children of Heber*, Gen. x. 21. that is, of the Hebrews. He also publishes the piety of Shem, who was constantly to adhere to the worship of the true God,

and to oppose, to the utmost, the spreading of idolatry; teaching, both by his doctrine and example, that he acknowledged none to be God but Jehovah. Generally interpreters also observe, that these words set forth, that the Messiah should descend from the posterity of Shem. Since he does not celebrate so much Shem himself, on the account of his piety, as he transfers the whole praise to God, saying, *Blessed be Jehovah*, he shews, that God is the author of every good inclination of the soul, and pious action of the life, to whom therefore all the glory of them is due. He had denounced a curse on the guilty in his own person, on account of the crime he had committed; because the fuel and source of evil is in man himself. But being pleased with the piety of Shem, he was willing rather to bless God; that he might not seem to ascribe too much to his son, or to sacrifice to his own net, and attribute any thing to his good education. He gives thanks to God, who had heard his vows, and had abundantly blessed the pains he had taken in forming the morals of his son. Nor is it without a mystery, that though Japheth was the first born of his three sons, yet Noah should, by the Spirit of prophecy, prefer Shem before him; to teach us, that, in election, God has no respect to age, and that the order of grace is not the same with the order of nature. He was therefore justly called, SHEM, that is, *famous* and *of a great name*, because he was eminent for so many and so great privileges above his brethren; and especially because with him and his posterity SHAM JEHOVAH ÆTH SHEMO, *Jehovah put his name*, as it is Deut. xii. 5. Noah adds, *And Canaan shall be his servant:* providing him with a servant, after he had provided him with a lord. This prophecy was not fulfilled till eight hundred years after, when the Israelites, who descended from Shem, invading the land of Canaan,

vanquished above thirty kings of the Canaanites, and having utterly destroyed the greatest part of the inhabitants, made slaves of the rest, laying a heavy tribute upon them. And they employed the Gibeonites in cutting wood, and drawing water for the service of the tabernacle, down to the days of David; who, changing their name, called them *Nethinim*, that is, *dedititious*, or persons given or offered, Ezra. viii. 20. because they willingly surrendered themselves. See *Bochart. Phaleg. lib. 2. c. 1.*.

XIII. What is said to Japheth, is variously explained. The verb PATHAH, from whence Japheth is derived, as also the term *japht*, which Noah here uses by an elegant *paronomasia*, or allusion, signifies in Chaldee to *enlarge*. Hence in the Chaldee paraphrase, Psal. civ. 25. JAM PETHA, is *the wide sea;* and 1 Kings, iv. 29. PETHAIEH LEB, *largeness of heart*. But in Hebrew, the same verb signifies in *kal* to *be allured*, in *piel* to *allure*, and is generally taken in a bad sense, to denote an *alluring* or *seducing* into error; though sometimes in a good sense, as Jer. xx. 7. PITTITHANI VAÆPHATH, *Thou hast persuaded me, and I was persuaded;* and Hos. ii. 14. or, according to another division, ver. 16. HINNEH ANOCHI MEPHATTÆHA, *Behold I will allure her*, or *persuade her*. Both significations are applied by great men to this passage.

XIV. They who contend, that the signification is to *enlarge*, insist on the following arguments. First, that Noah, makes use of the conjugation *hiphil*, which is never used to signify *alluring;* nor does it elsewhere occur in *hiphil*, but in the Chaldee, where JAPHTI, signifies to *enlarge*. Secondly, that PATHAH, is a verb of a common signification, nevertheless it is almost always taken in a bad sense, excepting in one or two places. The Greeks generally render it APATAN, by a mani-

fest allusion, but which rightly expresses the force of the word. Thirdly, that PATHAH, when it signifies to *allure*, always governs an *accusative*: but here it is joined to the *dative*, for *lamed* prefixed to Japheth is the sign of the *dative*. Seeing therefore it cannot be said, *God shall allure to Japheth*, we must render it, *God shall enlarge to Japheth*, place or habitation being to be understood. For thus the Hebrews speak; as Gen. xxvi. 22. HIRCHIB JEHOVAH LANU, *The Lord hath made room for us*, and to the same purpose generally elsewhere. Moreover, this explication is very consonant to the event. For, in the division of the earth, the largest portion fell to be inhabited by Japheth. For, besides Europe in all its extent, Asia the Less belongs to the portion of Japheth; and Media, and a part of Armenia, and Iberia, and Albania, and those vast regions towards the north, which the Scythians formerly occupied, and the Tartars possess at this day: to say nothing about the new world, to which, it is not improbable, that the Scythians formerly passed over by the straits of Anian, as Fuller in his *Miscellan. Sacr.* lib. 2. c. 4. has shewn at large.

XV. But others, who contend for the signification to *allure*, can make use of these reasons. 1. That Noah did not speak in Chaldee, but in Hebrew, in which language PATHAH has scarce, if at all, any other signification, but to *allure*. 2. That not without reason he used the conjugation *hiphil*, though occurring no where else in scripture; namely, to render the *paronomasia* or allusion the more elegant, which in *piel* cannot come so near to the name *Japheth*: and that a change of conjugation does not necessarily infer a change of signification. 3. That, from the instances above alledged, it appears PATHAH is also taken in a good sense; and that it is not to the purpose, whether

more rarely or more frequently so. And indeed, the word PEITHO, used by the apostle, 2 Cor. v. 11. when he speaks of the doctrine of the gospel, has a greater affinity with PATHAH, than the verb APATAO. 4. Buxtorf shews, by many examples, that the change of the *dative* for the *accusative*, with active verbs, is frequent, *Thesaur. Grammat.* lib. 2. c. 12. And more especially, that though verbs of *commanding* are indeed oftener construed with the accusative, yet also sometimes with the dative, as Numb. ix. 8. JETZAVÆH LACHÆM, Is. xxxviii. 1. TZAV LEBETHÆCHA. As is also NASHA, to *seduce*, construed sometimes with the accusative, Jer. xlix. 16. at other times with the dative, Jer. iv. 10. And why not the same thing hold in PATHAH? 5. That neither did the event disagree with this explication: seeing, upon rejecting the Jews, the gospel, by which they are allured to the communion of God in Christ, was more than to all others revealed to the posterity of Japheth, and that in their own language. And as this was a far greater blessing than the possession of the whole earth, why not rather think, that by those words are predicted what they may most conveniently signify?

XVI. Now, what follows, *And let him dwell*, or *he shall dwell in the tents of Sheni*, may be applied either to God, or to Japheth. They who apply it to God, as among the ancients Theodoret, on Gen. *quæst.* 58. among the moderns, Fuller *in Miscellan. Sacr.* lib. 2. c. 4. Musculus *in commentar.* and others, have a regard to the word SHACHAN, whence *Shekinah*, SKENOSIS; by which words, the inhabitation of the divine Majesty is generally signified. The *Shechinah* was in the tabernacle of the Israelites, in mount Zion, and in the temple built there; of which God said, *that he would dwell in the thick darkness*, that is, in an amazing cloud, the

sign of the divine glory, which filled the house, 1 Kings viii. 11, 12. And the city, where either the tabernacle or temple stood, was called *the place, which the Lord chose to place his name there*, Deut. xiv. 23. But above all the Shechinah is in Christ, in whom *dwelleth all the fulness of the Godhead bodily*, Col. ii. 9. and by whom manifesting himself to the Israelites, and travelling over their country, God dwelt in the tents of Shem. To which John seems to allude, John i. 14. *The word was made flesh, and* ESKENOSE, *tabernacled, dwelt among us;* and Rev. xxi. 3. *Behold,* HE SKENE TOU THEOU, *the tabernacle of God is with men, and* SKENOSEI, *he will dwell with them.*. Onkelos, the Chaldee paraphrast, led the way to our writers in this explication; who speaks thus: "May God enlarge to Japheth, and may his *Shechinah*, majesty, dwell in the tents of Shem." Hence Erpenius's Arab interpreter, "And may his light," that is, the glory of God, "dwell in the tents of Shem." Which is, certainly, a beautiful explication, and contains a prophecy of Christ's walking and dwelling in the land given to the posterity of Shem.

XVII. They who explain this prophecy, not of God, but of Japheth, who was to dwell in the tents of Shem, affirm, that it was fulfilled, partly *literally*, partly *mystically*. *Literally*, because it is apparent, that the Greeks and Romans, who descended from Japheth, invaded a great part of Asia, the lot of Shem; as also Balaam prophesied, the Chittim, the posterity of Japheth, shall afflict Ashur, and afflict Eber, that is, the Assyrians and Hebrews, the posterity of Shem, Num. xxiv. 24. *Mystically*, because the posterity of Japheth were, by the preaching of the gospel, brought to dwell in the same church with the Jews who believed; or to succeed the unbelieving Jews, who were cast off. And the church

is compared to *tabernacles*; not only because the patriarchs lived in tabernacles or *tents* as strangers, Heb. xi. 9. but also because this is the condition of all believers in this life, 2 Pet. i. 13. 2 Cor. v. 1. Moreover, these *tabernacles* are said to be Shem's, because the church, even to the coming of Christ, was confined to the family of Shem. And to them the believers of the Gentiles are united by him, who made *both one*, Eph. ii. 14. In fine, the posterity of Japheth is the principal part of the church of the Gentiles. For though God excludes neither the posterity of Shem nor of Cham from the church, in which *there is neither Greek nor Jew, Barbarian, Scythian, but Christ is all and in all*, Col. iii. 11. yet it is certain, that the faith of Christ, from the days of the apostles, has chiefly flourished in Europe, and in those parts of Asia which fell to *Japheth's lot*.

XVIII. But indeed, seeing both these things, the habitation of God by Christ in the tents of Shem, and the habitation of Japheth in the same tents, have been joined not only in time, but also that the latter is a consequent and effect of the former, that is no reason, why we may not affirm, that both are included in the latitude of the words: and the meaning to be, that the time should come, when God would visibly dwell by Christ in the church descended of Shem: and this extraordinary grace be preached through the whole habitable world, with such powerful persuasion, that many nations, and among these, chiefly the descendents of Japheth, should, by a true faith, be united with the church of the Israelites.

XIX. Lastly, it is added, that Canaan should also be the servant of Japheth. And history testifies, that those parts of Asia, which had been long possessed by the Canaanites, were conquered by the Greeks and Ro-

mans. And if any remains of the Canaanites continued, supposing Tyre, built by the Sidonians, Thebes by Cadmus, and Carthage by Dido, they were all of them destroyed either by the Greeks or by the Romans. Here I again recommend to the reader Bochart's *Phaleg. lib.* 3. *c.* 1.

XX. Let us now take a summary view of the doctrines pointed out by this prophecy of Noah. 1. We find, that the praise of every virtue and of every good action is to be ascribed to God, as the supreme Author thereof; whom therefore Noah blesses, on account of the piety of his son. 2. God, by a special covenant, laid claim to Shem and his posterity, as his peculiar people, so as to be called their God. 3. In the election to grace and glory, and in the bestowing of spiritual benefits, external prerogatives are of no manner of avail. For Shem, who was younger than Japheth, is preferred to the elder. 4. The hainous crimes of parents are sometimes visited on their descendants unto several generations. For Canaan, with his posterity, is, on account of the sin of Cham, condemned to be slaves to the descendants of Shem and of Japheth. 5. Godliness has the promises even of this life, as well as of that which is to come; and obtains for its reward not only blessings for the soul, but also for the body: for a large part of the earth is promised to Japheth, if we derive his name from *enlarging;* and a large dominion over the Canaanites to Shem and to Japheth. 6. The word of grace, published in the gospel, has a great power of alluring and persuading. 7. Such is the condition of the church on earth, as to resemble tabernacles, expecting a fixed habitation in heaven made without hands. 8. The divine Majesty, shining forth in the Messiah, who was to arise from the posterity of Shem,

was afterwards to dwell in his tents. And then, 9. The Gentiles, especially the descedants of Japheth, who were before aliens from the covenants of promise, were to be allured by the preaching of the gospel, to the communion of the church of Israel.

XXI. We are also here to take notice of the longevity of the patriarchs in this period; by which means, the doctrine of grace could be very conveniently and safely propagated by them. For our father Noah, not to mention now the others, lived to see all the antediluvians, excepting the first three: and his son Shem, who also had seen the first world, lived to the fifty-first year of Jacob. But as these testimonies, concerning the doctrine of the ancient church, were, in that period, both more obscure and sparing, we have been the fuller in treating of them; we shall therefore study more conciseness in the others, where the lustre of divine grace was made known in greater plenty and perspicuity.

CHAP. III.

Of the Doctrine of Grace from Abraham to Moses.

WE are now got to the days of *Abraham*, to whom as God revealed himself *at sundry times and in divers manners*, so, lest our present work should exceed all proper bounds, we shall only briefly consider the principal heads: and first, treat of the *appearances* made to Abraham; and then of the *covenant* solemnly entered into, and frequently renewed between God and him. For both these contribute to set the doctrine of the church, during that period, in a clearer light.

II. The scriptures testify, that God appeared eight times to Abraham. I. At Ur of the Chaldees, when he commanded him to leave his country and kindred, and go elsewhere, Gen. xii. 1. compared with Acts vii. 2. II. Near Sichem, at the oak of Mamre, Gen. xii. 6, 7. III. In Bethel, Gen. xiii. 3, 4. IV. When he promised him a son and heir, Gen. xv. 1. V. When he gave him circumcision, Gen. xvii. 1. VI. When he entertained him as his guest, Gen. xviii. 1. VII. When he approved Sarah's proposal to cast out Hagar and Ishmael, Gen. xxi. 12. VIII. When he commanded him to offer up Isaac in sacrifice, Gen. xxii. 1.

III. There was in these appearances such an evident manifestation of the divine majesty made to the conviction of conscience, that the godly could as easily distinguish them from the delusions of evil spirits, as a sober man can distinguish sleeping and waking. But the scripture does not always determine, in what form God appeared to Abraham. It is however clear, that sometimes it was in a human form, by way of prelude, it seems, and symbol of the future incarnation. Nor are they mistaken, who imagine, that generally it was the Son of God, who appeared to Abraham, as he did afterwards to the other patriarchs, and to Moses. To which may be referred, John viii. 56. *Your father Abraham rejoiced to see my day; and he saw it, and was glad.* He saw that day in the promise of the seed, in illustrious appearances, in Isaac the type and pledge of the Messiah, who was to come, and in fine by faith, the property of which is to exhibit things future, as if they were present: in all these things he had a prospect of the incarnation of the Son of God.

IV. Among the other appearances, that is mentioned, Gen. xviii. 1. is very eminent; where it is said, that *Jehovah appeared unto Abraham,* and ver. 2. it is

immediately subjoined, that he saw three men: whence the pious ancients concluded, that the adorable Trinity appeared to Abraham in a visible form. Ambrose in *proœmio in lib. 2. de Spiritu Sancto*, speaks thus: "But Abraham was not ignorant of the Holy Spirit. He really saw three, and adored one; because one Lord, one God, and one Spirit. And therefore there was an unity of honor, because an unity of power." Augustine, lib. 2. *de Trinit.* c. 11, 12. also lib. 3. *contra Maximinum*, c. 26. is more full on this head. With whom agrees Paschasius the Roman deacon, lib. 1. *de Spir. Sancto*, c. 5. and others cited by Forbes, *Instruct. Hist. Theol.* lib. 1. c. 14. See *Christiani Schotani Bibliotheca, in hist. Abrahami*, p. 155. & seq. Musculus, though of a different opinion, yet in his commentaries writes: "This passage was usually quoted in the church, when the mystery of the sacred Trinity and Unity was treated of." Munster, after reciting the words of Aben Ezra, who in vain attacks the doctrine of the Christians, adds: "This is certain, that Abraham saw three, and addressed himself to one, O my Lord, if I have found favor in thine eyes; whatever the Jews may idly talk to the contrary. Had not Abraham acknowledged that mystery, he would have said, *My Lords*, if I have found favor in your eyes, &c. The prophets represent a plurality of persons in God," &c. Fagius insinuates, that it is a common argument of our divines, when he says, "Our authors infer the mystery of the Trinity from the appearance of angels." Though Martyr is of the same opinion with Musculus, yet he thinks, he should not conceal, that both the ancient Latin and Greek fathers usually produced this passage in proof of the Trinity; and adds, that the inculcating these things is not altogether unpleasant to godly persons.

V. We indeed acknowledge, that the church has stronger arguments, whereby to establish this fundamental article of our faith; yet we imagine, the pious zeal of the fathers on this subject is on no account to be exploded. The text affords them wherewith to defend themselves. And why shall we so far gratify our adversaries, as to go about to overturn no contemptible reasons for the truth? First, we are to observe, that after Moses had said, ver 1. *And Jehovah appeared to him*, he immediately adds, ver. 2. *And he lift up his eyes, and looked, and lo, three men stood by him.* Which words really seem to contain the explication of the manner in which God appeared to Abraham. Nor should it be thought unsuitable, that even the Father and the Holy Spirit appeared in human form; for Isaiah saw the whole Trinity, like a king, sitting on a throne. This vision is actually explained of the Son, John xii. 41. and also of the Holy Ghost, Acts xxviii. 25. and, I imagine, none should exclude the Father. Daniel also saw the Ancient of days sitting on a throne, and another like the Son of man, who came to him, Dan. vii. 9, 13. Which interpreters commonly explain of the Father and Son, and, as I think, not improperly.

VI. Moreover, we find that Abraham addresses these three, as if they were one, saying, in the singular number, *O my Lord, if I have found favor in thy sight, pass not away from thy servant.* He was accustomed, perhaps, to see God in a like form, or was instructed in that matter by the Holy Spirit; and therefore in the Trinity he immediately observed an Unity. For, what some object, that Abraham addressed himself to one of the three, because, by his more august appearance, he discovered, himself to be the Lord of the others, is saying a thing without proof and beside the text. Nay, the words of the patriarch are so put together, that they not only ex-

press a civil and common respect, but a religious homage. For he uses the appellation *Adonai* with *kametz* under the letter *nun*, which being thus pointed (unless, perhaps, on account of the accent, *patach* may be changed into *kametz)* is among the epithets of the Supreme Being, as the orthodox agree. Nor is it any objection, that he entertained them as men. For, seeing they behaved themselves as such, he was unwilling to deny the duties of humanity, due to the person they sustained. But it was something above common civility, that, while they were eating, he himself should stand by them as a servant under the tree, ver. 8.

VII. It is added, that when three men appeared to Abraham, one of them is constantly called *Jehovah*, ver. 13, 17, 20, &c. and the others *angels*, Gen. xix. 1. sent by Jehovah to destroy Sodom, ver. 13. Because the name, *angel*, cannot agree to the Father, who is never sent; but may be the Son and Holy Spirit, who are sent by the Father. Augustine says well, *lib.* 2. *de. Trinit. c.* 13. "Though I do not recollect, that the Holy Spirit is any where called an angel; yet it may be gathered from his office. For of him it is said, He will annunciate or declare unto you things to come: and certainly angel is interpreted messenger; but we very evidently read soncerning our Lord Jesus Christ in the prophet, that he is called the angel of the covenant; tho' both the Holy Spirit and the Son of God is God and Lord of angels." Nor does Epiphanius differ in his sentiments, *in ancorato*, § 70. "For as the Son is the angel of the covenant, so also the Holy Spirit." But that those angels which Lot saw, were not ministering spirits, may be gathered from the religious honor which he paid them, Gen. xix. 18, 19, &c.; and the answer, full of authority and divine majesty, they gave, ver. 21. What some pretend, that, in the mean time, a third per-

son intervened, who had remained with Abraham, and to whom these words are to be applied, is what is not in the text : nor do I see how it can be proved.

VIII. It does not militate against this interpretation, that these angels are expressly distiguished from Jehovah, ver. 13. They are, indeed, distinguished from Jehovah the Father, not essentially, as we have shewn, but hypostatically or personally. Nor is it below the dignity of an uncreated angel to say, *I shall not be able to do any thing, till thou be come thither*, ver. 22. because that was said, on the supposition of a gracious degree, and a promise already made to Lot. And this expression should be compared with John v. 19, 20. And lastly, Heb. xiii. 2. is but foolishly objected ; for the apostle there recommends hospitality on this account ; namely, that *some have entertained angels unawares ;* whereas if God himself had been entertained, that consideration should rather have been urged. But it is not for us to prescribe to the Holy Spirit, what arguments or expressions he is to make use of. If the apostle had thought fit to say, that Jehovah himself was entertained, he might certainly have done it, seeing Moses expressly asserts it. And now when he speaks of angels, he, in like manner, imitates Moses, who declares that angels turned in to Lot. But seeing the term *angel* signifies diverse things, and may be applied both to an uncreated and to a created angel ; therefore from the bare appellation, *angel*, it cannot be proved, that the discourse only regards created angels. Moreover, when he says, that some entertained angels unawares, he again has an eye to Lot, who, inviting them to come under his roof, imagined they were some honorable guests, till, from their talk, or by the inspiration of the Spirit, he understood who they really were. Nor is it any objection, that the apostle says in the plural

number, that *some* entertained angels. For an enallage or change of number is frequent in such ways of speaking, and it is probable, that what happened to Lot, happened also to many others. And now let it be sufficient to have said these things, in favor of the explication of the ancients, and of other very excellent divines of the reformed church. Nor do I imagine, that equitable judges will blame me for having attempted to shew, that those pious and learned men neither spoke inconsiderately, nor, by their arguments, did any prejudice to the good cause they undertook to maintain. But should any one think otherwise, it is not our province to contend with him. We shall use much stronger arguments than these with such a person.

IX. Let us now consider that covenant which God entered into with Abraham. Paul says, that its commencement was four hundred and thirty years before the giving of the law, Gal. iii. 17. As chronologers vary in their calculations, so it is a matter of dispute among them, from what period to begin these years: the difficulty of finding the truth being such, that Scaliger declared it to be unsurmountable. What seems to come nearest, Fridericus Spanhemius, *in Introduct. chronologica ad hist. V. T.* has ingeniously, as is his manner, explained. Whose calculation is thus: From the* 75th year of Abraham, in which he came out of Charan, Gen. xii. 4. to the birth of Isaac in the 100th year of his father, are twenty-five years. From the birth of Isaac to that of Jacob, who was born in Isaac's 60th year, Gen. xxv. 26. and fifteen years before the death of Abraham, Gen. xxv. 7, 8. are sixty years.

* There is, doubtless, a typographical mistake in our author, who makes Abraham to leave Charan in his 78th year, and that in the 28th year after, Isaac was born. Whereas the sacred text says, he was but 75; to which if we add 25, that will bring us to Abraham's 100th year, when Isaac was born.

From that period to the going down of Jacob into Egypt, in the 39th year of Joseph, or about nine years after his exaltation in Egypt, Gen. xli. 46. are a hundred and thirty years, Gen. xlvii. 9. The years from Abraham's entering Canaan, to the going down of Jacob to Egypt, come to be two hundred and fifteen. And then the years of the dwelling or bondage of the Israelites in Egypt were as many, or two hundred and fifteen years; and are thus calculated. Joseph died in the 110th year of his age, Gen. l. 26. from which if you subtract thirty-nine, which was his age at the time of Jacob's descent, there will remain seventy years. From the death of Joseph are to be reckoned about sixty-five years down to the birth of Moses, the grandson of Kohath, who went down very young with his father Levi into Egypt, Gen. xlvi. 11. and begat Amram the father of Moses, when upwards of sixty years old; but Amram, when he was seventy, begat Moses, who was younger than Aaron, Exod. vi. 17, 19. From the birth of Moses to the bringing the people out of Egypt, are eighty years: and thus the years of their continuing in Egypt, amount to two hundred and fifteen. Which if added to as many years from Abraham's going out of Charan, to his going down into Egypt, we have a period of 430 years. And by so many years did the federal promise made to Abraham, go before the giving of the law.

X. But in this covenant we will consider, 1. The *Stipulations*. 2. The *Promises*. Which were, indeed, repeated at various times, and expressed under different heads or articles; but which we shall recite briefly and in order, for the help of the memory.

XI. The *Stipulation* contains chiefly three precepts. 1. *That of leaving his country*, his kindred, and father's

house; though he knew not whither God was to bring him, Gen. xii. 1. This imports a denial of himself, and of those things which are usually most dear and desirable; and in fine, an universal surrender of himself to God. Compare Psal. xlv. 11. and Luke ix. 50.—62. and Matth. x. 37. 2. *Of not fearing*, Gen. xv. 1. By this, faith, which securely acquiesces in God, was enjoined upon him. For fear is opposite to faith, Mark v. 36. and Mark iv. 40. 3. *Of walking before God*, and being upright, Gen. xvii. 1. This is the precept of holiness; which extends not only to the external actions, but also to the inward motions of the soul, believing, that all must be done as in the presence, and under the all-seeing eye of God. In those few words, the infinitely-wise God has comprehended all the duties incumbent on a religious person towards the Deity.

XII. The *Promises* annexed to the stipulation, are of various kinds: some are *spiritual*, others *corporal*. The spiritual are either *general* and common to all believers, or *special* and peculiar to Abraham.

XIII. The *general* promises are these, Gen. xv. 1. *I am thy shield and thy exceeding great reward;* and Gen. xvii. 1, 7. *I, who am* EL-SHADDAI, *God all-sufficient, will be a God unto thee, and to thy seed after thee.* In these words God promises, 1. Protection against every evil, while he calls himself a shield. 2. A most eminent reward and of infinite value, seeing he makes over to him, not only his benefits, in which he is most affluent, but also himself, the fountain of every blessing. In like manner, as Eliphaz says to Job, *The Almighty will be thy most choice gold,* VECHÆSÆPH TONGAPHOTH LACH, *and silver of strength will be to thee:* TONGAPHOTH is from TANGAPH, *he was weary:* it therefore signifies eminently *an exceeding and eternal weight of glory*, 2 Cor. iv. 17. which we could not

bear, unless we were endowed with new powers. 3. The communion and fruition of this all-sufficient God, in grace and glory, in soul and in body. See what we said of the word *Shaddai*, book III. chap. 1. sect. 2. and of the expression, *to be the God of any one*, ibid. chap. 2. sect. 5. 4. The continuance of that favor in the elect seed.

XIV. More *especially* God promised, *first*, that Abraham should be the head and honorary father of all believers, who in him, as the type of the blessing, were to obtain the blessing. For so the words run, Gen. xii. 2, 3. *I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing;——and in thee shall all families of the earth be blessed.* He not only makes the most ample promises of every kind, as well earthly as heavenly, but he likewise promises a new and a great name, that he should be the *father of all believers*, Rom. iv. 11. than which scarce a greater can be granted to any mere man. Nay, he declares, that he should not only be blessed, but *blessing* itself; so that all the blessing of God might be seen accumulated on him, and to reside in him, as the fountain and source, but a secondary and less principal; and be the type and exemplar of every blessing. For it is added, *And in thee shall all the families of the earth be blessed.* *In thee* may be simply explained, *with thee;* as it is said, Gal. iii. 9. *They which be of faith, are blessed with faithful Abraham.* For BETH of the Hebrews is sometimes the same thing as *with:* as Exod. viii. 5. *Stretch forth thine hand* BEMATTÆCHA, *with thy rod;* and Exod. xv. 19. *the horse of Pharaoh went in* BERICHBO UBEPHARASHAV, *with his chariots and his horsemen into the sea.* But BECHA, *in thee*, seems to denote something more: for in Abraham all the nations of the earth are blessed. 1. Because the Messiah was

in his loins, in whom every blessing is contained. 2. Because he was the head and prince of God's covenant, and the pattern of faith and blessing to those who were to come after him.

XV. Paul has given a notable commentary on this place, Gal. iii. 6, 7, 8. *Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture foreseeing, that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.* The apostle there supposes, as a thing well known among Christians, that Abraham was the honorary father of all the blessed seed, and consequently, that there was no other mean of obtaining the blessing, that is, justification and the favor of God, than that by which Abraham obtained it: but he obtained it by faith. Moreover, seeing it is foretold, that in him all the families of the earth are to be blessed, they must needs be united to him, and be accounted to him, as their spiritual parent. Now, in order to that union, it is not sufficient, that there be even an association with his natural descendents by a communion of ceremonies, or of political laws; but a communion in the same faith is requisite. And seeing this promise extended to all the families of the earth, and consequently even to the Gentiles; the apostle has justly concluded, that the Gentiles also are to be joined to Abraham, by the imitation of his faith, and, by the same faith, become partakers of the same blessing with him.

XVI. *Secondly*, God especially promised him a *seed:* which does not signify promiscuously, any one who was to descend from Abraham according to the flesh. For even Ishmael was *his seed*, Gen. xxi. 13. And therefore great, but carnal promises were also made to him,

Gen. xvi. 10. and Gen. xvii. 20. But by *seed* we are to understand, 1. *Isaac,* who sprung from a father almost dead, and of a mother barren and past bearing. For *in Isaac shall thy seed be called,* Gen. xxi. 12. Moreover, Isaac was not only the stock, but also the type of the Messiah, who was afterwards to be born, and that of a virgin, who was certainly not more, if not less, capable than Sarah to bring forth a seed. And therefore, 2. The seed denotes also *Christ,** that seed which was formerly promised in paradise: *He saith not, And to seeds, as of many; but, To thy seed, which is Christ,* Gal. iii. 16. Besides, as Isaac was born, not by the virtue or power of the flesh, but of the promise, he is also a type of all *believers,* who are indebted to the word of the promise of the gospel for their spiritual birth. And, 3. Believers are also denoted by the seed; *They which are the children of the flesh, these are not the children of God; but the children of the promise are accounted for the seed.* Rom. ix. 8.

XVII. Here we have a difficulty to be resolved, which, it seems, cannot well be omitted. Seeing the word *seed* sometimes denotes not only, but also chiefly a multitude of men; and especially, as it was promised to Abraham, that his seed should be as the dust of the earth, and since it has just been shewn, that, by the promised seed of Abraham, both Isaac and all believers are to be understood; how then could the apostle insist on the singular number, in order from thence to make out, that by the seed we are to understand Christ? and which seems to be the less cogent, be-

* This is more explicit and particular than the first promise, in the garden, concerning the *seed of the woman;* for this determines the family, as well as the race, or kind; that he should not only be in our nature, but descend from such a stock, even from Abraham, who was not only the father of the Jewish nation, but of all the faithful.

cause the sacred writers of the Old Testament, when treating of men, never use the word DSÆRANG, in the plural number. This difficulty appeared so great to Jerome, that not knowing how to untie the knot, he ventured, though not with sufficient piety, to cut it asunder. He observes, that Paul only made use of this argument with the dull and stupid Galatians, which he knew would not, in other respects, be approved by the prudent and the learned, and therefore forewarned the prudent reader of this, when he said, *Brethren, I speak after the manner of men.* Jerome's words are as follows: "Whence it is evident, that the apostle performed what he had promised, and did not make use of abstruse meanings, but such as daily occur and are common, and which (had he not premised, *after the manner of men)* might displease the prudent." But this is giving up the cause to those who despise and ridicule the scripture. The apostle certainly, by the expression mentioned by Jerome, was far from intimating, that, by abusing the stupidity of the Galatians, he would argue less accurately and solidly. This is highly unworthy the gravity of an apostle, and the unsearchable wisdom of the Spirit of God, by whose inspiration he wrote these things. Nor was this epistle written only for the dull and stupid Galatians, if we may call them so, but also for the whole church, to be a* directory of faith. He intimated only this, that he was to draw a similitude from human things, in order to explain things divine, and thus compare great things with small.

XVIII. And, indeed, as all other things, so these also, appear to me to have been most wisely observed by the apostle. It is certain, that the term *seed* often sig-

* The author's words are, *in fidei cynosuram*, in which he refers to *Cynosura*, which was the lesser *bear-star*, by which the mariners of Tyre and Sidon steered their course.

nifies a multitude, but it is a multitude collectively taken and united in one; at least with regard to the first stock or origin. When he speaks of the seed of Abraham, as the seed of the promise, HO EPENGELTAI, *which he had promised*, to which the same blessings are to flow from the same fountain, it must be considered as one body. If I mistake not, when the apostle says, the promises were made to Abraham and to his seed, he points to the formula of the covenant, which we have Gen. xvii. 7. *I will be a God unto thee, and to thy seed after thee.* On this occasion the apostle declares, that seeing all the families of the earth were, in their proper time, to become partakers of this blessing, it was necessary, they should be accounted to the seed of Abraham, and united to him in one body, and, as he speaks, Eph. i. 10. *gathered together in one in Christ.* But this is not done by circumcision, or the other Jewish ceremonies. For besides that the promise was made to Abraham, while he was yet uncircumcised, and four hundred and thirty years before the giving of the law; these ceremonies are the middle wall of partition, which separate the Israelites from the Gentiles, and therefore cannot be the band of union. But this incorporation or coalition is effected by the Spirit of faith, which indissolubly unites believers to Christ the Head, who is the principal seed, and with one another mutually: and thus they all form together one spiritual seed of Abraham, a whole Christ, with his mystical body. For here we take the word *Christ* in the same sense as 1 Cor. xii. 12. Seeing therefore, as is evident, the promises were made to the spiritual seed of Abraham alone, exclusive of all others; but that spiritual seed ought to have also the same spiritual stock and origin; it must needs form one mystical body, whose head undoubtedly is Christ, from whom all the other members have the

honor to be called. Well therefore did the apostle urge, that by the appellation *seed* an union was intended, not precisely of person, but of some mystical body, united by faith under the Head Christ. See on this place Drusius, Cameron, Gomarus, Diodati, and others, who explain it of Christ and his mystical body.

XIX. But we are not to overlook a notable diversity of expression, that occurs here. God several times repeats to Abraham, *in thee* NIBRECHU, *shall be blessed all families of the earth*, Gen. xii. 3. and xviii. 18. But of the seed of Abraham it is said, *And in him shall all nations of the earth bless themselves*, Gen. xxii. 18. which is repeated, Gen. xxvi 4. of the seed of Isaac. But surely we are one way blessed in Abraham, and another in his seed, Christ. In Abraham, as the type and exemplar; in Christ, as the meritorious cause and real bestower of the blessing, Eph. i. 3. We are not only blessed, but also *bless ourselves* in Christ, acknowledging and praising him, as the fountain and source of the blessing flowing down to us: *that he who blesseth himself in the earth, shall bless himself* the God of truth*, Is. lxv. 16.

XX. The *corporal* or external promises made to Abraham are chiefly three. 1. *The multiplication of his seed* by Isaac, Gen. xiii. 16. xv. 5. xvii. 2. & xxii. 16. 2. *The inheritance of the land of Canaan*, Gen. xii. 7. xiii. xv. 17. & xvii. 7. which was fulfilled in the twelve tribes of Israel, especially under David and Solomon; and afterwards, during the second temple, when all Palestine and Idumea were conquered and subdued by the Jews. 3. *The deliverance from the Egyptian bon-*

* Or *in the God Amen*; so that our author, with great propriety, quotes this passage, as it is very evident that the blessed seed is called Amen, even the Amen, the true and faithful witness, Rev. iii. 14.

dage, Gen. xv. 13, 14. But we are to observe, that these external promises were types of spiritual and heavenly things. For the multiplication of the carnal seed denoted the great number of spiritual children, both from among the Jews, and the Gentiles, that was to be brought to the faith, Rev. vii. 9. And Canaan was a pledge of heaven; and the deliverance from Egypt signified the deliverance of the church from sin, from the world, the devil, and Babylon.

XXI. But we ought not to omit the fundamental doctrine of justification by faith alone, which, at that time, was very much illustrated by the example of Abraham, and the divine declaration concerning him. For thus it is said, *Abraham believed in Jehovah, and he counted it to him for righteousness*, Gen. xv. 6. This testimony is the more to be observed, because the apostle frequently uses it, in order to assert the righteousness of faith, Rom. iv. 3. Gal. iii. 6.

XXII. The faith of Abraham had, for its general object, all the promises made to him. *He gave glory to God, and was fully persuaded, that what he had promised he was able also to perform*, Rom. iv. 20, 21. He therefore believed, and, by faith, embraced the promises of the heavenly and eternal blessing, of the birth of a son from his barren wife, of the multiplication of his seed, both the spiritual and carnal, of the calling of the Gentiles, &c. But more especially he believed that promise, whereby God engaged to be *his shield and exceeding great reward*, Gen. xv. 1. That is, he relied on God, as the averter of every evil, and the bestower of every good. But in a most especial manner, he believed the promise concerning that seed, who was to be the repository and the cause of the blessing; and he expected, that the Son of God would manifest

himself in the flesh, which he would assume from his posterity, and thus his faith was in Christ: for *he rejoiced to see Christ's day, and he saw it, and was glad,* John viii. 56.

XXIII. But this faith, this believing, was imputed unto him for righteousness. Not that the faith of Abraham was, by a gracious estimation, accounted by God in the room of perfect obedience, which the covenant of works required: but that, by his faith, he laid hold on, and spiritually united or appropriated to himself, the promised seed, by virtue of which union, all the righteousness of that seed was reputed to be his righteousness. Thus in the book of God's accounts, the great blessings of God are written on one page, as so many talents bestowed on men: and the sins of men, not rendering to God the thanks due for so great benefits, as so many debts: and lastly, the condemnatory sentence, by which they are declared guilty of eternal death. But as man's own righteousness could not stand on the other page, the satisfaction and merits of Christ for the elect are inscribed, and likewise their faith, as the gratuitous gift of God, and that by which the elect are united to Christ, and become partakers of all his righteousness. And thus upon balancing the account, from their faith it appears, that all their debts are cancelled, and that they have sufficient to give them a right to eternal life. Thus faith is imputed for righteousness. See what we have considered at large, book iii. chap. viii. sect. 42.

XXIV. The promises made to the father, and especially that concerning the seed, in which all nations of the earth were to bless themselves, were not only confirmed to *Isaac* the son of Abraham Gen. xxvi. 4. but also the doctrine of gratuitous reprobation and most free election, was evidently published in the oracle con-

cerning his sons, Jacob and Esau. For Jehovah said to Rebeckah when with twins, *Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger*, Gen. xxv. 23.

XXV. We find, in scripture, that this prophecy was two ways fulfilled, the one historically, the other mystically; both regarding as well the stocks themselves, as the nations which were to arise from them. As to the stocks and heads of the nations, the elder served the younger, that is, Jacob appeared more worthy than Esau. 1. In respect of the birth-right, which Esau sold. 2. Of the inheritance of the land of Canaan, from which Esau was excluded, as Ishmael and the other children of Abraham had been formerly. 3. Of communion in the covenant of God, which Esau, by his profaneness, had forfeited. If we consider the nations, they were often at war, and there was a time, when the Edomites seemed to prevail over the Israelites, *Edom pursued his brother with the sword, and cast off all pity*, Amos i. 11. See Numb. xx. 18, 19. But at last the Israelites proved conquerors, when David put garrisons throughout all Edom, and the Edomites became David's servants, 2 Sam. viii. 14. And they continued so, until the reign of Joram, under whom they again shook off the yoke, 2 Kings viii. 20. according to the prophecy of Isaac, Gen. xxvii. 40. But afterwards, under the second temple, they were again conquered, and entirely subjected to the Israelites. See Joseph. *Antiq.* lib. 13. c. 17.

XXVI. But these things had likewise a further prospect: for as the inheritance of the land of Canaan was a type of the heavenly inheritance, and the national covenant included the spiritual covenant of grace; so

also the exclusion from the national covenant and typical inheritance, was a sign of the exclusion from the covenant of grace and the heavenly inheritance. So that Esau and Jacob are here instances of the most free reprobation, and gratuitous election of God. And that this was the mystical sense of this prophecy, the apostle shews Rom. ix. 10. and the following verses.

XXVII. God renewed the same promises made to the father and grandfather, to *Jacob*, Gen. xxviii. 13.—15. Though Jacob declared his twelve sons, the patriarchs, to be the heirs of these promises; yet, by the inspiration of the Spirit of God, he gave the tribe of Judah such prerogative above the rest, that not only kings, but also the Prince of kings, even the Messiah, was to descend from it, Gen. xlix. 10. *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.* On which place we have illustrious commentaries by the most excellent persons, which we judge foreign to our purpose here to rehearse. The plain meaning seems to us to be this. It is foretold concerning Judah, that this tribe should very much excel all the rest, both with respect to the ornament of the sceptre and the supreme government, and the seat of religion, the temple and schools, where MECHOKIKIM, the most famous *doctors of the law*, were to reside. It is also foretold, that from this tribe should spring *Shiloh*, which I translate, the *quieter* or *peacemaker*, *saviour*, from the root SHALAH, *to be quiet* and *safe*. As the Hebrew SHALEV, and Latin *salvus*, agree to it both in sound and sense. This is doubtless the Messiah; to whom is promised the *gathering*, or *obedience of the people*, who were to believe in him, and submit to his precepts. The event ratified this explication. For in very many things the tribe of Judah had

the pre-eminence above the others: from that the royal family arose; there, for a long time, was the seat both of empire and religion: and lastly, from the term *Judah*, the whole nation of Israel had its name. It is also evident and well known, that *our Lord sprang out of Judah*, Heb. vii. 14. about the time of whose birth, according to the intention of the oracle, the sceptre gradually departed. 1. When Judea was subdued by the victorious arms of Pompey, and Jerusalem taken. 2. When Herod the Idumean was raised to the throne. 3. When Judea was reduced to a Roman province, and annexed to Syria. 4. and lastly. When the city and temple, and the whole Jewish polity were destroyed and overturned by Vespasian. While in the mean time many nations flocked with emulation, from all parts of the world, to the standard of salvation, which was then erected, and gave up their names to Christ.

XXVIII. It will not be improper to inquire into the blessing of the tribe of Naphtali; to see whether we may not possibly find something even there concerning Christ, Gen. xlix. 21. NAPHTALI AIALAH SHELUCHAH HANNOTHENIMREI SHAPHÆR, *Naphtali is a hind let loose, he giveth goodly words*; for so the passage is commonly rendered. What the Jewish as well as christian interpreters intended thereby, we leave others to find out. In words so very obscure, we apprehend, that he who conjectures best is the best interpreter. Jerome, after premising some things, says, it is better that "we refer the whole to the doctrine, which our Saviour taught, for the most part, in the lot of Naphtali;" but he does not properly shew, how the words can be applied to that. Let us attempt it. We suppose, that a part of Galilee fell to the lot of Naphtali; to which belonged the lake of Gennesaret, and in the neighbouring territory Capernaum stood; as Lightfoot proves, *Centuria*

chorographica, Matthæo præmissa, c. 71. & 80. and as appears from Matth. iv. 13. where it is said to be a *town on the sea-coast, in the borders of Zabulon and Naphtali;* that is, in that part of Naphtali bordering on Zabulon. In that town Christ dwelt, and first preached the gospel, as he likewise did in the adjacent country, according to Isaiah's prophecy, there quoted by Matthew. And thither a great multitude came from their habitations, quitted their occupations, and flocked with the greatest ardour to hear Christ preach. Let us now see, whether that truth be not justly signified by this prophecy of Jacob. *A hind let loose,* of what can this be a more proper emblem, than of some multitude running, with the greatest eagerness of mind, to some place or other? especially, where they find fountains of living water to quench their parching thirst. For it is not unusual with the Holy Spirit, to compare believers to *hinds,* See Cant. ii. 7. Hab. iii. 19. Is. xxxv. 6. And the Naphtalites may be called a hind *let loose,* because being formerly engaged in other pursuits, which could not quench their thirst, now being stirred up by the gospel, which is the publication of liberty, and breaking through the entanglements of worldly pursuits, they flocked to the Lord Jesus. But by him *who giveth goodly words,* who can more properly be understood than Christ, into whose *lips grace is poured,* Psal. xlv. 2. whose *mouth is most sweet,* Cant. v. 16.; whose *gracious words,* that is, almost literally IMREI SHAPHÆR, astonished the hearers, Luke iv. 22.? Moreover, it often happens, that in Hebrew, the absolute state is put for the constructed; as Buxtorf proves by several examples, *Grammat. lib.* 2. *c.* 4. So that nothing hinders our construing the words thus: *Naphtali is* AIALAH HANNOTHEN, *a hind of him that giveth goodly words,* that is, devoted to the most lovely Jesus, and hanging

on his gracious lips. What favors this interpretation is, that the two hemisticks do not otherwise appear to be well connected; it not being the property of a hind to give goodly words. But if we construe them, as I have said, nothing is forced into the text, nothing mean and low is expressed by the prophecy, nothing devised inconsistent with the genius of the Hebrew language; but every word has a signification, both proper and highly emphatical: and seeing they undoubtedly set forth the blessing of the Naphtalites, why should we not rather think of some spiritual privilege they had by the Messiah, than of some external and momentary blessing under Barak and Deborah, in which Naphtali had nothing distinguishing above Zabulon? Nor is it so certain, that the Naphtalites, as some would gather from this place, were more eloquent than the other Israelites. On the contrary, the people of Galilee, a part of which that tribe occupied, were so impure in their language, and rude in their manners, that they were the derision of the inhabitants of Jerusalem; as Buxtorf largely proves, especially of that part of Galilee, in which the Naphtalites dwelt, *Lex. Talm. voce* GALIL. But Barak, say they, was a Naphtalite, who, upon the defeat of Sisera, sung together with Deborah that excellent song of triumph, which we still have in the first chapter of Judges. As if it could follow, that the Naphtalites studied eloquence of language, from this single instance of a poem; written not by Barak, but by Deborah the prophetess, who was descended not of the tribe of Naphtali, but of Ephraim: as Bochart, *Hierozoic. lib.* 3. *c.* 18. has learnedly observed. Masius also in his commentaries on the book of Judges, chap. 19. No. 35. proves by several arguments, that these things cannot be applied to Barak and Deborah; with whom Rivet on this place agrees. Nor should any scornfully reject

this application made to the doctrine of Christ, as if it was a modern invention, because, besides Jerome, the same application is made by Ambrose and Procopius, as quoted by Cornelius a Lapide. To whom may be added Eucherius Bishop of Lyons, and Peter Martyr. And if Isaiah prophesied concerning Christ's preaching in the country of Naphtali, why may we not allow that Jacob prophesied concerning the same thing, when he foretold the fate of his children?

XXIX. It is not to be doubted, that these articles of the saving doctrine, which were so carefully handed down by the fathers, were not only preserved in Egypt, and inculcated upon their children, by these pious patriarchs; but also that, among the posterity of Lot, of Ishmael, of Esau, and others, as long as the Gentiles were not entirely rejected, the remains of the same truth eminently shone forth, as appears from Job and his friends, and from Balaam.

XXX. When Job declared his confidence in God, he called him NOTZER HAADAM, the NOTZER *of Adam*, the *keeper* or *preserver of men*, Job vii. 20. Christ uses the same word, when he expresses his solicitous care for his church, Is. xxvii. 3. ANI JEHOVAH NOTZRAH, *I Jehovah do keep it*. And the elect, whom Christ bears, as it were, in his eyes and hands, are called NATZREI ISRAEL, *the preserved and the saved of Israel*, Is. xlix. 6. The denomination *Nazarene* comes nearest to this term in Hebrew, NETZREI; tho' it was given to Christ because he dwelt at Nazareth, yet we learn from Matthew, that it was mystical, and belonged to the fulfilment of some prophecy, Matth. ii. 23. Interpreters endeavour to find this prophecy in more places than one. Some have recourse to the Nazarites of the Old Testament; but these are called NOTZERIM, with a *tzade*, as the Jews constantly write the name *Nazarene*;

but NEDSTRIM, with a *zain*. Others observe, that the Messiah is called, Is. xi. 1. and Is. lx. 21. *the branch*, from which the name of the town Nazareth is likewise derived. But, amidst such a diversity of opinions, it is astonishing, that but very few have recollected this passage of Job, where there is express mention of the Messiah, under the appellation NOTZER. At least this passage of Job, and that of Isaiah, with which we compared it, are with no less probability applied to this purpose than any thing else I have met with among interpreters. Job also professes excellent things concerning the person, offices, and benefits of Christ, Job xvi. 25. & seq. But that passage we have already discussed, book iii. chap. ii. sect. 19.

XXXI. Let us add Elihu's commendation of the Messiah, Job xxxiii. 23, 24. *If there be,* MALACH (an angel) *a messenger with him,* MELITZ, *an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith, Deliver* (redeem) *him from going down to the pit, I have found a ransom.* Elihu here speaks of a man, who was brought, by afflictions and disease, almost to the gates of death; and shews, how he may be saved from death both of soul and body. If Elihu had any knowledge of the Messiah, certainly this was the place to speak concerning him. And since every word is so framed, as to suit none more properly than the Messiah, to whom can they be better applied than to him? Elihu sets forth, in a concise manner, I. The *excellence* of the Messiah. II. His *offices*. III. His *benefits*.

XXXII. He proclaims the excellence of the Messiah, calling him ÆCHAD MINNI ALÆPH, *one of a thousand*. Where thousand is a definitive number put for an indefinite; as if he had said, one above others, let them be ever so many. There are indeed very ma-

ny, who may be called angels and interpreters; and though these names may be given to thousands, yet this person is not to be among the number of a thousand others, because he excels them all, in respect of nature, dignity, and efficacy, being ÆCHAD, *only one* among so many others.

XXXIII. He first sets before us, under a general appellation, the *offices* of the Messiah, and then more particularly explains them. In general he calls him MALACH, an *angel*, because Christ was sent by the Father, and spoke and acted with men in the Father's name. In Mal. iii. 3. he is called *the angel of the covenant*. Nevertheless he is so the *Angel of Jehovah*, that, at the same time, he is himself *Jehovah*, Zech. iii. 1, 2. *in whom is the name of Jehovah* Exod. xxiii. 21. and who *is by so much more excellent than all other angels, as he hath obtained a more excellent name than they*, Heb. i. 4. Christ was called an Angel before his incarnation, because he often appeared, as angels usually did; and because he then performed those things, which depended on his future mission in the flesh.

XXXIV. But then more particularly, 1. His prophetical office, is signified when he is called MELITZ, *interpreter*, a teacher, compare Is. xliii. 27. namely, because he is HAMDABBER, *he that doth speak*, Is. lii. 6. HO LOGOS TOU THEOU, *the Word of God*, whose office is to *declare the Father*, John i. 18. Nay, he who *speaks plainly*, and interprets dark sayings, for this is the meaning of MELITZAH, a *clear saying*; to which is opposed CHIDAH, a *dark saying*, Prov. i. 6. Moreover, it belongs to Christ as a prophet, to *declare* unto man *his righteousness*, externally by his word, internally by his Spirit; by which we may understand, either the righteousness of God, demanding satisfaction for sin, and even chastising his elect on that account, or the righteousness

of Christ himself, or his satisfactory righteousness, which is the only meritorious cause of our salvation ; or in a word, the righteousness of man, that is, the practice of faith and repentance. There is none of all these things, which Christ does not teach his people.

XXXV. 2. The office of *Redeemer*, because to him is ascribed PEDANGAH or PEDUTH, both signifying the same thing, and PIDUTH. The former word denotes *redemption from guilt*, from his obligation to, and from the power of, another ; properly, indeed, that which is effected by a price, as Ps. xlix. 7. where PIDON and CAPHRO, *price of redemption*, are joined : improperly, that which is brought about by a greater power, opposed to the power of an unjust detainer, as Deut. ix. 26. *Thou hast redeemed through thy greatness ;* that is, as it is explained Neh. i. 10. *by thy great power and by thy strong hand*. Both these ways of redemption are applicable to the Messiah ; who, on paying the price, purchases the freedom of his people, and by a strong hand applies it to them. The term CAPHRO generally signifies a price, by which any one may be appeased, and the punishment bought off. Christ paid that price, when he *gave his life a ransom for many*, Matth. xx. 28.

XXXVI. But interpreters are not agreed whether those words, *Deliver* or redeem *him*, are the words of Christ, interceding with the Father, or the words of the Father addressed to Christ. Those who maintain the former, explain them thus. Redeem him, that is, by " thine infinite power deliver him from the evil, with which he is pressed down, and which otherwise hangs over him ; for I myself have undertaken to satisfy thy justice ; and in that satisfaction there is LUTRON, *the ransom*, which *I have found*, that is, which I know to be full and complete ; or which *I have found*, that is, have discovered to him, for whom I intercede, that he may ap-

prehend it by faith." Compare Heb. ix. 12. *having obtained eternal redemption.* They who chuse the latter, think, that the meaning of the words is this: "Do thou, O Christ, redeem this wretched man, apply to him the efficacy of thy merits, I have no longer any objection to his happiness; for *I have found a ransom*, I have considered and weighed the satisfaction thou hast made for man, and have found it to be such, as my justice required, that is, highly sufficient." Whatever way we take the words, they yield a very suitable meaning.

XXXVII. There are two *benefits* mentioned. 1. The mercy of God, *If there be a messenger (an angel) with him, an interpreter;* this is the *protasis*, or first proposition; *and*, or *then he is gracious unto him;* this is the *apadosis*, or latter proposition. He shews that it is not otherwise possible for man, to obtain mercy of God, unless there be some angel intercessor, who, by his atonement and intercession, may restore him to the favor of God: nay, unless that angel be *with* him, NGALAV, by his gracious presence, and by his aid and assistance. For NGAL is often the same as *with;* as Gen. xviii. 8. Judg. iii. 16. and other places: and here it seems most properly applicable to the man spoken of. If, among the numbers who surround the sick person's bed, and who can only comfort him in his sickness with medicines that shall avail him nothing, or entertain him with frivolous, idle discourse, this *one of a thousand* be present, by his counsel, help, and intercession, the man will then be exceedingly refreshed with the fruits of divine mercy; even *deliverance from the pit*, or *corruption*, that is, from death, both temporal and eternal.

XXXVIII. None have occasion to despise these things, as if they were modern inventions: for certainly Gregory applies them at large to Christ. "For who," says he, "is that angel, but he who, by the prophet, is

called the angel of the covenant? For, seeing to evangelize, in the Greek, signifies to declare as a messenger, our Lord, who delivers his message to us, is called the angel." He also more clearly observes, "there are who, by angel, understand Christ, the angel of the great council, by whom we are justified." See, above all, the commentary of Sebastian Schmidius, a divine of Strasburg.

XXXIX. Let us add to these Balaam's prophecy concerning the Messiah, which he delivered in magnificent language: Numb. xxiv. 15.—19. *Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, and knew the knowledge of the most high, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him* (it) *but not now: I shall behold him* (it) *but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.*

XL. The author of this prophecy is Balaam, whom, from an ancient tradition of the Jews, Jerome and Eucherius will have to be the same with Elihu, whose testimony concerning Christ we have just explained. But Frederic Spanhem, the son, in his history of Job, c. 15. § 18, 19. has learnedly shewn the silliness of that tradition, and that there is no resemblance between Elihu and Balaam. Here Balaam mightily extols himself, in order to gain the greater credit and authority to his prophecy; and tho' it is not without affectation and vain glory, that he uttered these haughty encomiums of himself, yet by them God was pleased to ratify, what he resolved to teach us by the mouth of the prophet. He calls him-

self *the man whose eyes were open*, that is, endowed with prophetic light to discern things, which were concealed from others: *hearing the words of God*, to whom God familiarly imparted his secrets. *Knowing the knowledge of the Most High*, knowing, from divine revelation, those things, which, in other respects, God alone knows. *Seeing the vision of the Almighty*, like a prophet of the true God, according to Numb. xii. 6. *I will make myself known unto him in a vision. Falling into a trance, but having his eyes open*, who falls into a sleep, or an ecstacy, and yet has the eyes of his mind open. Whatever be the case as to his other prophecies, it is certainly not to be doubted, but he delivered this prophecy by a divine impulse.

XLI. He premises, that what he had a prospect of in spirit, was not nigh: *I see it, but not now; I behold it, but not nigh.* He gives warning of this beforehand, in order partly to embellish his prophecy, which reached forwards to things so distant; partly to shun envy, and to comfort Balak, whom he endeavored to gratify, as much as he could. However, he here also comes up to the style of the holy prophets, who usually refer what they prophecy concerning the Messiah, to the *latter days*.

XLII. But what is the subject of this prophecy? *A star*, says he, *shall come out of Jacob, and a sceptre shall rise out of Israel.* This might be understood literally, and in a diminutive sense, concerning David, who was, as it were, a kind of light shining in darkness, and who obtained the sceptre of Israel by a series of astonishing providences; who also smote the Moabites, and made them tributary, 2 Sam. viii. 2. Hence he says, *Moab is my wash-pot*, Psal. cviii. 9. that is, does me the offices of the meanest drudgery, is placed at my feet, as a vessel, in which I usually wash them. But these things have a higher view. And David, in this respect, can only be considered as a type of a more excellent person. The

star therefore and *sceptre* signify Christ the Lord, who is both the light of his people, by the demonstration of the truth, and their manifold consolation by his word and Spirit, *the bright and morning Star*, Rev. xxii. 16. and the SCEPTRED KING, *King of kings, and Lord of lords*, Rev. xix. 16. He came *out of Jacob*, and rose *out of Israel*. For the Lord raised up that prophet *from the midst of his brethren*, Deut. xviii. 15. *And the glorious One of Israel shall be of him, and the governor shall proceed from the midst of him*, Jer. xxx. 21. *who is over all, God blessed for ever; but from the fathers as concerning the flesh*, Rom. ix. 5.

XLIII. The works ascribed to him are these two; 1. The *smiting (breaking) of the sides* or *corners of Moab*. That is, the subduing of those who were before sworn enemies to himself and his church. And that two ways; either by *grace*, when by his word and Spirit, he subdues them to the obedience of faith, so that they willingly submit to his sceptre, *casting down every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*, 2 Cor. x. 5. or in a way of *justice* and *vengeance*, when he subdues the obstinate, and forces them, however unwillingly, to acknowledge his power and supereminence, *breaking them with a rod of iron, dashing them in pieces like a potter's vessel*, Ps. ii. 9. But the Moabites are here mentioned as an instance; because Balaam was, at that time, principally concerned with them. 2. *The destruction of all the children of Seth.* This signifies his triumph over all men, whom he shall subdue to himself, either by his grace or by his righteous vengeance. Because all men in the world are propagated from Seth; while the progeny of Cain, and of the other sons of Adam, perished in the deluge. From Seth Noah descended; and all mankind from Noah: so

that we are all the children of Seth. But we shall all be made subject to Christ, *who shall deliver up the kingdom to God, even the Father; when he shall have put down all rule, and authority, and power,* 1 Cor. xv. 24.

XLIV. In the last place, he shews the *time* and *nature* of Christ's kingdom; *when Israel shall do valiantly* against his enemies, by shaking off the tyrannical yoke of Antiochus and others: when Edom, and Seir a noted mountain of Idumea, shall become the possession of Israel; which happened under the second temple, when the Idumeans were subdued, and, submitting to circumcision and the other Jewish rites, were added to the republic of Israel: as not only Josephus, but also Strabo relates, *Geogr.* lib. 16. "They joined themselves to the Jews, and had laws in common with them." When, I say, all these things shall happen, *out of Jacob shall come he that shall have dominion;* namely, that great Ruler, that *mighty One of Jacob,* Is. lx. 16. *whose right it is, and I will give it him,* Ezek. xxi. 27. *He will destroy him that remaineth of the city.* He shall overthrow the city and all human power, which shall make head against him, to the utmost: *For he bringeth down them that dwell on high, the lofty city he layeth it low, he layeth it low, even to the ground, he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy,* Is. xxvi. 5, 6. And thus we have carried down the doctrine of salvation in one continued series of the times of Moses.

END OF THE SECOND VOLUME.